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Journal of Biblical Literature
Monograph Series, Volume IX

A STUDY OF THE LANGUAGE OF THE BIBLICAL PSALMS

by
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SOCIETY OF BIBLICAL LITERATURE
224 North Fifteenth Street
Philadelphia 2, Pennsylvania
1955

PHOTOLITHOPRINTED BY CUSHING - MALLOY, INC.
ANN ARBOR, MICHIGAN, UNITED STATES OF AMERICA
1955

PREFACE

The present study is the revised form of a doctoral thesis submitted to the faculty of the Hebrew Union College-Jewish Institute of Religion in the spring of 1953. It was not without some hesitation that the writer embarked on an attempt to make a small contribution to the research into that book of the Hebrew Bible which has probably been accorded the most study. He might not have carried through his undertaking, had it not been for the constant encouragement and advice of Professor Sheldon H. Blank. It is also in this place that he expresses his deep indebtedness to Professor Blank.

To Professor William F. Stinespring, the editor of the Monograph Series, the author is very grateful for his most valuable suggestions and the great interest he took in the preparation of the manuscript.

Finally, the writer's cordial thanks are due to his friends Professor Hillel A. Fine, Mrs. Fanny Berg, Mrs. Natalie Mintz, and Mr. Max A. Shapiro for their suggestions of many improvements in expression, and to Mr. Isaac Jerusalmi for his meticulous care in typing the difficult manuscript.

M. T.

Cincinnati, August 1954

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ABBREVIATIONS

The abbreviations for the periodicals are the common ones; they are given as in R.H. Pfeiffer, Introduction to the OT, 1941, pp. 842-844, in A. Lods, Histoire de la littérature hébraïque et juive, 1950, pp. 7 f., or in the individual commentaries of the Handbuch zum AT, ed. O. Eissfeldt, 1934 ff. In addition, the following abbreviations are used:

ARM	Archives Royales de Mari (publ. Imprimerie Nationale), 1951 ff.
BH	Biblia Hebraica, ed. R. Kittel, 3rd (ff.) ed.
EA	The El-Amarna Tablets, numeration of J.A. Knudtzon
Frdr	J. Friedrich, Phönizisch-punische Grammatik (Anal. Orient. 32), 1951
GB	W. Gesenius, Hebräisches...Handwörterbuch..., 16th (ff.) ed., F. Buhl, 1915 (ff.)
GK	Gesenius' Hebrew Grammar...ed...by E. Kautzsch, 2nd English ed. by A.E. Cowley, 1910
GuBe	H. Gunkel - J. Begrich, Einleitung in die Psalmen, 1933
GuPs	H. Gunkel, Die Psalmen, 1926
Har	Z.S. Harris, A Grammar of the Phoenician Language (Am.Or.Ser. 8), 1936
LVT	L. Köhler (-W. Baumgartner), Lexicon in Veteris Testamenti libros, 1948 ff.

1 QIs^{a}	First Isaiah Scroll from the first Qumran Cave (The Dead Sea Scrolls..., ed. M. Burrows, 1950)
REN	W. Rudolph, Esra und Nehemia, 1949
Sl	N. Slouschz, Oṣar haketovot hafenikiyot (Thesaurus of Phoenician Inscriptions), 1942
UH	C.H. Gordon, Ugaritic Handbook (Anal. Orient. 2[illegible] 1947
VT	Vetus Testamentum

CHAPTER I

AIM AND METHOD

Biblical scholars first became interested in the investigation of the language of particular parts of biblical literature through higher criticism. Differences in vocabulary, grammar, and style have been one of the foundations for the theory of the separation of the Pentateuch into four documents. These studies were conducted chiefly at the end of the past and the beginning of the present century.[1] This linguistic approach has been applied to other critical problems, too, e.g. Deutero and Trito Isaiah[2] and Ezra.[3] Inquiries of this kind have contributed greatly to our awareness of the existence and the essence of various types of biblical Hebrew. But the interest in them has been confined to areas where they can be used as an adjunct to literary analysis. What enables their authors to differentiate one document from another or a few others is recorded and evaluated. Where interdocumental differentiations cannot be established or are of slight importance for the critical aim, the interest of the student in linguistic investigations diminishes.

Another feature, common to most of the linguistic

studies of parts of the Bible, is their concentration on those parts which are utterances of distinct personalities, such as the prophets, Ezra, the Chronicler. The linguistic approach of Pentateuchal criticism belongs here, too, since the activity of great personalities, standing at the beginning of a chain of tradition, is assumed. All these investigations have as their object the individual style of an outstanding personage or, at least, his style and its impact on the style of his followers; so strong was this influence that possible distinctions between his speech and that of his followers usually evade the eye of the modern critic.

The present study, an investigation of the language of the biblical psalms, has no primary aim beyond itself. Its object is a description of the idiom of the psalms as against the whole of classical Hebrew. After this objective has been reached, some of its aspects will be related to the history of psalm composition in Israel. The fact that only part of what is presented in the delineation of "psalm language"[4] is used for the historical investigation makes it clear enough that that investigation is not the aim of this study as a whole. Nor has that investigation been allowed to influence the method of the whole study. All that is being done in its descriptive part is done solely sub specie linguae.

Furthermore, this study is different from comparable

inquiries in that it is typological rather than individualizing. Its object is the idiom of a literary species.[5] The knowledge of the style of an individual may be helpful in understanding him fully, but will not be adduced to demonstrate that he really lived. The idiom of a literary species, on the other hand, is one of its constituents. A historic entity which is related to values is a free creation of the human mind. The Italian Renaissance did not exist until Jakob Burckhardt created it in his works. The Gattungen of the biblical psalms came into being by the research of Hermann Gunkel.[6] It is, therefore, self-evident that the definition or accurate description of a maximum of elements of such a historic entity is of the highest importance. In view of these basic considerations, it is all the more astonishing that, to my knowledge, the language of the biblical psalms, wisdom literature, eschatology etc. has not had the benefit of special investigations. At best one may find scattered remarks in general treatises or in commentaries. Besides the intrinsic linguistic value of such investigations, the hope is not altogether unfounded that they may make some contributions to the classification of the various literary genres of the Bible whose nature and extent are still a matter of discussion.[7] Therefore, whatever I may be able to say about the language of the psalms is a contribution to our better understanding of the literary species of the psalmic literature, of its basic means of expression, of the role of the pattern in it, and of its place

in the history of the civilization of Israel. Only some of these details need elaboration and special examination in the course of this study. Once light has been shed on possible wider formal implications of such linguistic investigations, the reader will draw in the data, small and dry like sand grains, his own circles.

Finally, it is necessary, in opposition to many philological studies, to adopt firm rules for collecting and admitting the linguistic material for this investigation. In the following paragraphs the rules will be set forth and the method developed.

It goes almost without saying that an inquiry into any aspect of the biblical psalms is not limited to the Psalter. Defining a psalm as a devotional poem, man's address to God in metrical form,[8] and including psalm fragments in the investigation, lead to a principle which enables us to select chapters and verses. Yet, it must be admitted that its handling is not always easy and some results are open to discussion.

The following are the psalms and psalm passages on which this study rests: The Book of Psalms, exclusive of ch.45, which is not a psalm, and the headings of the single psalms. Further, Gen (9.26) 14.20; Ex 15.2-18; Dt.32.3 f.; 33.2-5; Ju 5.2-5, 31aα; 1 Sam 2.1-10; 1 Ki 8.12 f.; Isa 6.3; 12; 25.1-5, 9; 26.1-19; 33.2, 20; 38.10-20; 42.10-12; 44.23;

(51.9 f.) 59.(9-)12(-15a); 63.7-64.11; Jer 10.24; 11.18-20; (12.1-3) 14.7-9, 19-22; 15.11, 15-18; 16.19; 17.12-18; 18.19-23; 20.7-13; 31.18 f.; Joel 1.19 f.; 2.17; (Am 7.2, 5) Jonah 2.3-10; Mi 7.14-20; Na 1.2-8; Hab (1.2-4, 11b-17) 3.2(3-19); Job 7.7-21; 9.27-31; 10.2-22; 13.20-14.22; 30.19-23; Lam 1.9b-11, 20-22; 2.20-22; 3.19 f., 23, 43-45, 55-66; 5.[9] The parenthesizing of references indicates that some uncertainty remains as to whether the passages are devotional addresses to God, while the absence of parentheses does not necessarily imply the absence of any doubt.

The inclusion of the Job passages and the exclusion of others from the same book need a word of comment. Included are those parts where Job turns away from his companions and speaks to God. To be sure, the accusations, lamentations, and petitions are part and parcel of the whole book in spirit as in diction, and share, therefore, the linguistic peculiarities of its author. But their close relation to the rest of the book does not make them intrinsically different from other psalms. Many a poem of the Psalter may be an equally faithful expression of its author's thoughts, feelings, and style, the difference being that we have no other sources for them but that one psalm.[10] Conversely, hymnic descriptions of God in Job and a number of similar passages in other books[11] are not incorporated in this study. They are not worship but, perhaps, quotations from hymns or, more frequently and more likely, ornaments of speech patterned after real hymns.

Yet in order to recognize them as such, the Gattung of the hymns, or any other Gattung, or the psalms at large must first be accurately described. Since the present study is itself a contribution to the description of the species of the psalms, passages which can be recognized as psalms only after the species has been established by detailed description are not admissible material for primary inquiry. The definition of the psalms, underlying this investigation, may be recalled here: man's address to God in metrical form. - Moreover, the doubtful or disputable passages are relatively so few that their inclusion or exclusion does not affect this study to any notable extent.

Only the psalms of the Hebrew Bible are treated in this study. This excludes not only the Aramaic passages from Daniel but also the prayers contained in those portions of Ecclesiasticus which come from the Cairo Geniza. Provisional and incomplete investigation of the Cairo texts has aroused my strong suspicion of their authenticity. It seems to me that at least parts of the "Hebrew Ecclesiasticus" are retranslated from (different?) Aramaic translations.[12]

A knowledge of the distinctiveness of the language of the psalms can be obtained only by comparing it with the language of the rest of the Bible. An exact comparison on a broad basis can be conducted only by statistics. Statistics is the method of this study. A detailed explanation of that

method now follows.[13]

Words, grammatical forms, and a few phrases which occur comparatively often in the psalms are singled out as the elements of psalm language. Each element is given a number which is retained throughout the study. For the order of homonyms LVT is followed, if not otherwise remarked. Pausal forms are replaced by context forms.

The following standards have been set for this study: A word, a form, or a phrase is considered an element of psalm language (i.e., it is "comparatively frequent") if it occurs three times in the psalms and nowhere else in the Bible; four times in the psalms and once outside of them; five times in the psalms and three times outside; eight times in the psalms and seven times outside; and in comparable ratios for words and forms which occur more often. In a few cases with more than ten psalm occurrences, the numbers of psalm and outside[14] occurrences are equal. But in the great majority of cases, the proportion of psalm to outside occurrences is much larger. Hapax legomena and dis legomena, pet furnishings of linguistic investigations, are not covered at all. If a word is so rare that it occurs only once or twice in the Bible, its occurrence in one book and omission in another may be due to its uncommonness. Had it really been part of the diction of an individual or a literary species, it would not have been used so seldom.[15] In statistics, more than in any other method, one must beware

of operating with too few examples. But also items of overall frequent occurrences whose psalm to outside ratios are slightly negative for cogent or understandable reasons[16] are not accepted into the body of this study. The rigidity of the standards is even more important than the scope of the counted and compared material.[17]

The elements are grouped in several lists and each element is immediately followed by the ratio of psalm to outside occurrences. The figure before the colon gives the number of psalm occurrences; that after it the number in the rest of the Bible.[18] Alternative figures, figures with question marks or figures in parentheses show my inability to come to a decision because of the uncertainty of the text, ambiguity of the particular passage with regard to its literary species, and similar reasons which are usually given in the notes. In some cases,[19] the ratio does not refer to the specific word but to the tendency to use that word (or any word) in various grammatical or stylistic forms. Psalm occurrences, except those of the few elements which occur more than 40 times, are fully documented.

An element is counted no more than once when it occurs: in identical or virtually identical passages;[20] in formulas;[21] in refrains[22] or other formal repetitions;[23] in paronomastic expressions.[24] If one element occurs in Ps 119 more than two or three times, it is not fully counted, but "+n" is added to

the number of the occurrences in the rest of the psalms and the amount of "n", i.e. the number of occurrences in Ps 119, is given in a note.[25] Greatfrequency of a word in this psalm often bears testimony to the author's inability to vary his expression rather than to a genuine pertinence of this word to the diction of the psalms in general. But with this content and this form of the psalm given, the question may legitimately be asked whether an even more gifted poet would have been able to avoid monotony of language. On the other hand, it would not be justifiable to ignore a psalm which is longer than most of the single books of The Twelve.

The distinction made in this study between psalms and the rest of the Bible allows no special place for prose prayers. Yet it is not advisable to disregard them. Linguistically and literarily they constitute a class by themselves which includes the following passages: Gen 24.12-14, 27; 32.10-13; 49.18; Ex 18.10 f.; 32.11-13(31 f.); Nu 10.36;[26] 11.11-15; 12.13; 14.13-19; 16.22; 27.16 f.; Dt 3.24 f.; 9.26-29; 21.8; 26.5-10, 13-15; Jos 7.7-9; Ju 10.10, 15; (13.8) 15.18; 16.28; 21.3; (1 Sam 1.11; 7.6; 12.10) 2 Sam 7.18-29; (15.31; 18.28) 24.10, 17; 1 Ki (3.6-9; 5.21) 8.(15-21)23-53, 56-61; (10.9) 17.21; 18.36 f.; 19.4; 2 Ki (6.17, 20) 19.15-19; 20.3; Jer 32.17-25; Ez 9.8; 11.13; Jonah 1.14; 4.2 f.; Dan 9.4-19; Ezra (7.27) 9.6-15; Ne 1.5-11; 3.36 f.; (5.19) 9.5-37; 1 Ch 29.10-19; 2 Ch 14.10; 20.6-12. The number of occurrences

in prose prayers of an item follows the number of psalm occurrences, e.g. 5 (i.e. psalm occurrences)+2 prose:2 (i.e. outside occurrences). Thus those occurrences are kept out of either total and have no bearing on considerations of whethe or not a given word, form, or phrase is an element of psalm language.

In order to appreciate the ratios of the single elements, we must bear in mind that the psalms represent only about one twelfth of the Bible.[27] If one applied this proportion mechanically, ratios of elements such as 3:0 or 10:6 would have to be interpreted as 36:0 or 120:6. Of course, different types of literature do not permit blind comparisons of their vocabularies. Even if it should turn out that a great part of the elements of psalm language does not betray the slightest vestiges of thoughts and experiences from the world of prayer, its significance should be evaluated with caution. In any event, the nonapplication of the factor 12 is the strongest device of safety; what is now 3:0 or 10:6 is really and clearly psalm language.

Here some criticism is expected. Since the psalms are poetry, their language should properly be compared with that of biblical poetry alone and not with biblical Hebrew in general. There would be some merit to such a procedure, but practical deductions cannot be drawn from it. Since nondevotional poetry is part of the "rest of the Bible", a given

ratio, e.g. 8:5, means that against eight psalm occurrences there are at best five in nonpsalm poetry, mostly, of course, far fewer than five. On the other hand and for this very reason, the number of psalm elements which can be ascertained from the material and by the method of the present study would be much higher, and our idea of psalm language grossly exaggerated and distorted, were this study limited to Hebrew poetry. For it would be much rarer for the number of outside occurrences to be great enough in relation to psalm occurrences to disqualify a word, a form, or a phrase from becoming an element of psalm language.[28] That which under the present circumstances, i.e. despite the fact that the psalms are only a small fraction of the whole Bible, satisfies the standards of this inquiry, certainly belongs to the hard core of the idiom under investigation.[29]

Moreover, such a procedure is meaningless for all practical purposes. We can linguistically compare the psalms with biblical Hebrew at large, which is known. We cannot compare them with the language of biblical poetry which is unknown. Everywhere one finds vague allegations about poetical Hebrew, sometimes random assertions that this or that word occurs only in poetry, but we still do not know what this idiom is like and even whether there is such an idiom at all, except in so far as it can be determined by a few known syntactical phenomena. As a by-product of this study it will become apparent that some current views concerning the

"idiom of Hebrew poetry" need correction.[30] It is, therefore, preferable to begin with inquiries into more limited sections of biblical literature. On the other hand, the limits must not be drawn too closely if the method is a statistical one, lest the available material be too scant for statistical purposes. This, in turn, often induces the student to lower his requirements of frequency of occurrence.

Finally, a remark about the textual basis of this study. It would render the preparation and discussion of the material excessively burdensome to make critical investigations into the text of the several thousands of psalm and outside occurrences referred to in the following lists. Nor is it a peremptory requirement. With such a large amount of material as the basis of the inquiry, characteristic phraseology is as likely to be omitted as added in the process of textual corruption. Nevertheless the text is critically appraised quite frequently, and conjectures lead occasionally to changes of the ratio.[31]

CHAPTER II

THE LANGUAGE OF THE PSALMS

I. LISTS

A. Words and Phrases

An inquiry into the language of the psalms naturally makes word study its major objective. Besides the technical reason for this concentration on one aspect of language, viz. that for grammar and phraseology there is nothing as exhaustive as a concordance or a detailed dictionary for the lexicographical field, there are other, inherent reasons. One cannot expect major morphological differences between the idioms of various types of biblical literature. The speaker or writer may alter his vocabulary in a given situation, but he can hardly apply another set of verbal prefixes without the risk of speaking or writing unintelligibly. Nor does the poetical structure of the psalms allow for the development of a syntax appreciably different from other types of biblical verse. The number of words in the hemistich, the usual syntactical unit of classical Hebrew poetry, is very small and, within a given meter, rather rigid. This condensed speech frequently contains the syntactical essentials alone. Subordinate clauses are rare, and subordinating conjunctions even

more so. All this restricts the possibility of syntactic varieties. On the other hand, word order is so free that there is hardly a standard from which deviations may be noted. Finally, the use of the so-called tenses often escapes syntactical regulation. The course of the following investigation is partly defined by these characteristics.

The lexicographical material will be presented to begin with, and among it first those words, word forms, and word groups which occur three times or more in the psalms and nowhere else in the Bible.

1) אנף Qal 5+2 prose:0.[32]

2) √אפף 4:0.[33]

3) √גמר 5:0.[34]

4) בֹּזֵב/שקר(י) , דובר(י) "lie teller(s)" 4:0.[35]

5) דַּךְ 3:0.[36]

6) דכה verb 5/6:0.[37]

7) דּוּמִיָּה 4:0.[38]

8) הֲגִיוֹן 3:0.[39]

9) הוֹלְלִים 3:0.[40]

10) זַלְעָפָה 3:0.[41]

11) יפע, "to appear, shine forth", with God as subject 5:0.[42]

12) יְרַאִיו of God 12:0.[43]

13) יְשָׁרֵי לֵב 7(8):0(1).[44]

14) מְבוּר שְׁמוֹ/שְׁמָהּ 3:0.[45]

15) לֵב/רוּחַ נָכוֹן 5:0.[46]

16) כחש Piel, "cringe" 3:0.[47]

17) לְ(כִסֵּא) , "(sit/install) on (a chair/throne)" 3:0.[48]

18) לחם , "fight" Qal 4:0.[49]

19) מָנוֹס divine epithet 3:0.[50]

20) סְבִיבוֹתָיו, סְבִיבָיו of God (his entourage) 6:0.[51]

21) סֹף epithet of the Temple (or part of it ? 42.5!) 3:0.[52]

22) סֶלַע divine epithet (always סַלְעִי) 3:0.[53]

23) סֵתֶר sensu religioso 7:0.[54]

24) עבר, verb with water or the like as subject and man as indirect object 4:0.[55]

25) עוּד Poel, Hitpoel 3:0.[56]

26) עֵדוּת (synonym of תּוֹרָה[57]) 5:0.[58]

27) עֹז , "refuge" (√עוז) 7(8?):0(1?, 2?).[59]

28) עמה (verb)+"shame" (בּוּשָׁה, חֶרְפָּה, כְּלִמָּה) 3:0.[60]

29) עָתַק 4:0.[61]

30) עשׂה פֶּלֶא 5:0.[62]

31) פִּקּוּדִים , "commandments" 3+n:0.[63]

32) צמת Piel, Hiphil 11:0.[64]

33) קַצְוֵי אֶרֶץ 3:0.[65]

34) √רגשׁ 3:0.[66]

35) רוּחַ קָדְשְׁךָ/קָדְשׁוֹ 3:0.[67]

36) מְרוֹמוֹת (pl.) 3:0.[68]

37) רִשְׁעֵי אֶרֶץ 3:0.[69]

38) מִשְׂגָּב sensu religioso 10:0.[70]

39) שחת verb, with God as subject, and the wicked as object 3:0.[71]

40) מְשַׁחֲרִים (followed by a substantival or pronominal genitive) 4:0.[72]

41) שׁוֹרְרִים, "enemies" (always שׁוֹרְרַי) 5:0.[73]

42) אֹזֶן (sing.) 3/4:0/1.[74] [75]

The second group comprises those words, forms, and word groups which occur both in the psalms (four times or more) and outside.[76]

43) אֱלֹהִים, "god(s)" 4:1/2.[77]

44) אֱמוּנָה of God 22/23:1.[78]

45) אֹמֶר (sing.) 4:1(2?).[79]

46) אִמְרָה 6(7?)+n:8.[80]

47) אַפְסֵי אֶרֶץ 8:6.[81]

48) אֶרֶץ as a genitive of a group of people to indicate its universality 14:14.[82]

49) אַשְׁרֵי- with a substantival genitive 25:11.[83]

50) אַשּׁוּרִים(אֲשׁוּרִים) 5(6?):3.[84]

51) בַּל 39:25.[85]

52) בְּנֵי אָדָם 15+1 prose:10.[86]

53) גֹּאִים 2+9' emendations:2.[87]

54) גְּאוּת 5:3.[88]

55) גיל verb 20/18:20/22.[89]

56) גמל verb 10+1 prose:10.[90]

57) מָגֵן divine epithet 10:3.[91]

58) √דחה 6:2.[92]

59) I הגה Qal 12(13)/11:9/10(11).[93]

60) הוד וְהָדָר 4:1.[94]

61) II הַוָּה, "destruction" 8:4(6). The psalms prefer the pl. to the sing. 7:1.[95]

62) הֵיכַל קָדְשְׁךָ/קָדְשׁוֹ 6:2.[96]

63) הלך Piel 15/14/13:10/11/12.[97]

64) זְדִים 2+n+2' emendations:4.[98]

65) זֵכֶר 13:10.[99]

66) זנח Qal 9:5.[100]

67) חיה ratio of Piel to Hiphil. In the psalms 11+n+1 prose:1; outside 31:21.[101]

68) II √חלץ, "save, be saved, withdraw" 9:4.[102]

69) חנן Qal; with God as subject 26:14[103] ; with man as subject 4:9.[104] Other verbal stems 3+2 prose:8.[105]

70) חָסִיד 26:3.[106]

71) חֶסֶד of God 96+12 prose:27; of man 2:57.[107] Together 98+12 prose:84.[108]

72) חסה verb 25:8.[109]

73) מַחְסֶה divine epithet 11:1;[110] all meanings 14:7.[111]

74) יָ 19:0/1.[112]

75) יחל Piel 9+n:9.[113]

76) יָמִין of God 19:4.[114]

77) יִרְאֵי יהוה/אֱלֹהִים 7:5.[115]

78) נוֹרָאוֹת, "miracles" and the like 5+1 prose:2.[116]

79) מֵישָׁרִים ethical and juridical term 8+1 prose:7/8.[117]

80) כון Polel, Polal, Hitpolel; with God as grammatical

or logical subject 13+1 prose:4;[118] with other subjects 7:6.[119] Together 20+1 prose:10.

81) מְכוֹן 6+3 prose:4.[120]

82) מוט Qal 8:6;[121] Niphal 16/17:5;[122] other verbal stems 1:1.[123] Together 25/26:12.

83) מַלְכֵי אֶרֶץ 5:2.[124]

84) נבע Hiphil, "speak, pronounce" 6:2.[125]

85) נְדִיבִים (pl.) 8:6.[126]

86) נַחֲלָה. Israel is God's נַחֲלָה 13+4 prose: 12(13?, 14?, 15? 16?).[127]

87) I נֶצַח, "everlasting, forever" 22/21:16.[128]

88) סבב, distribution of perfect and imperfect over Qal and Poel, respectively. A. Perfect, a) Qal 9:12;[129] b) Poel 0:0. B. Imperfect, a) Qal 4:38;[130] b) Poel 8:3.[131] This shows that for the perfect the psalms prefer the Qal, for the imperfect the Poel. Other parts of the Bible use the Qal almost exclusively.

89) סתר Hiphil, with God as subject and man as object; idea: protection 5:1.[132]

90) סתר Hiphil (Niphal), with God as subject and his פ as object; idea: anger 12:11/12.[133]

91) עַד־עַד 5:1.[134]

92) לָעַד 12:6.[135]

93) עֲלַת 5/4+n:3.[136]

94) עֹז, "might" 43/42:(33?)34/35.[137]

95) II עטף Hitpael, "be feeble, faint away" 5:1.[138]

96) עֶלְיוֹן divine name or epithet of Israel's God 20:6.[139]

97) I עלל Poel, Poal, Hitpoel, "deal with" 5:2.[140]

98) עוֹלָם(adv.), לְעוֹלָם 70+3 prose:65[141]

99) לְעוֹלָם וָעֶד עוֹלָם וָעֶד 11:4.[142]

100) מֵעַתָּה וְעַד עוֹלָם 5:3.[143]

101) עַד עוֹלְמֵי עַד לְעוֹלְמֵי עוֹלָמִים 7/6:4/5.[144]

102) $\sqrt{\text{עלז}}$ $\sqrt{\text{עלם}}$ $\sqrt{\text{עלץ}}$. a) Verbs of all three roots 13/12:8/9;[145] b) $\sqrt{\text{עלץ}}$ as against the rest. $\sqrt{\text{עלץ}}$ 7/6:2/3; $\sqrt{\text{עלז}}$ and $\sqrt{\text{עלם}}$ together 8/7:16/17.[146]

103) פֶּלֶא, "miracle" 9:3.[147]

104) נִפְלָאוֹת, "miracles" 24+1 prose:9.[148]

105) פלט Piel, "save" 16/17:2.[149]

106) פעל verb 27:26.[150]

107) פֹּעַל 10(11):4,[151] פְּעֻלָּה 1:1,[152] מִפְעָל 1:1,[153] "work, deeds of God." Together 12(13):6.

108) פְּעָם, "foot" (always dual or, once[outside], pl.) 8:4(5).[154]

109) מְצוּלָה 8+1 prose:3.[155]

110) צוּר divine epithet 18:9.[156]

111) צִיץ (GB, LVT I צוץ), verb "blossom" 5(4?):3.[157]

112) I צַר, "distress" 13:9/10.[158]

113) II צַר, "adversary, enemy" 30+1 prose:30/31.[159]

114) צוֹרֵר, "enemy" 12:5.[160]

115) קדם verb 12:10.[161]

116) קָדְמוֹן as genitive 20+1 prose:7.[162]

117) קוּם verb 23/21+1 prose:18/20.[163]

118) קָמִים (always pl.), "enemies" 6:2.[164]

119) רָאָה (הֵבִיט) +enemy, "to experience the enemy's misfortune" 6:1.[165]

120) רַבַּת adverb 5:2.[166]

121) רוּם Polel and Hiphil with God as subject and man as object; idea: salvation from danger or humiliation 8:2.[167]

122) רוּם verb+ קֶרֶן 10:1.[168]

123) רְמִיָּה, "lie, treachery" 5/6:3/4.[169]

124) רְשָׁעִים, "wicked" 10:6.[170]

125) √שׂבר a) Piel, "to hope"; b) שֶׂבֶר, "hope" 6:2.[171]

126) שׂגב verb, "protect; be protected" 5:2(3?).[172]

127) שׂמן verb 5:1.[173]

128) שׂיח verb 9+n:4.[174]

129) מְשׂוּגָה 9:4.[175]

130) II√שׂוה, "make" 5/4:1.[176]

131) שַׂחַת 12:11.[177]

132) שְׁכֵנִים, "the (hostile) nations (in and) around Palestine" 4:1.[178]

133) מִשְׁפָּן pl. in form with sing. meaning 5(4):2.[179]

134) תֵּבֵל 19:13.[180]

135) תְּהוֹמוֹת (pl.) 11:3.[181]

Next come lists of words, forms and phrases with which it is not possible or not advisable to continue with the overall alphabetic order. The first list deals with various formations of roots ישׁע and I עזר,[182] either alone or as

part of particular phrases.

136) $\sqrt{\text{יׁשׁע}}$. The root is very frequent in the Bible in general and in the psalms in particular.

A. The following substantives occur: יֶשַׁע 23/21:9/11;[183] יְשׁוּעָה 45/44/43+1 prose:17/18/19;[184] יְשׁוּעוֹת 8:1;[185] [186] מוֹשָׁעוֹת 1:0;[187] תְּשׁוּעָה 13:19.[188] The ratio of all five substantives together is 90/86+1 prose:46/50 which is not surprising, since "salvation" and "help" are genuine concepts of prayer. It is against the background of this overall ratio of approximately 2:1 that the relative frequency of יְשׁוּעוֹת (8:1) and the relative infrequency of תְּשׁוּעָה (13:19) must be observed in order to obtain an awareness of what is psalm language and what is not.[189]

B. a) The lengthened form יְשׁוּעָתָה is psalm language as are the forms ending in ־ָתָה in general. This will be shown later.[190] Here it is noted that whenever the word meaning "salvation" is preceded by ל+ a substantive or a pronominal suffix, it appears in the simple form יְשׁוּעָה, while whenever it precedes them, it assumes the longer form יְשׁוּעָתָה; this latter form is reserved solely for these specific cases.[191] The same situation prevails with regard to עֶזְרָה and עֶזְרָתָה, showing that this is not accidental.[192] b) In the phrase "my/thy...God of Salvation"[193] which is psalm language (12/11:2/3), the genitive is regularly יֶשַׁע (eleven times), other substantives from $\sqrt{\text{יׁשׁע}}$ are the exception (three times).[194]

137) I √עזר a) Like No. 136 B. a) עָזְרָה or עֶזְרָת is, with one exception, preceded by ל + a pronominal suffix, while עֲזָרָה, a psalm word, is followed by ל+ a pronominal suffix and is used only in this combination.[195] b) The phrase " חוּשָׁה + to my help" is always composed with לְעֶזְרָתִי (3:0);[196] never with לְעֶזְרִי or a derivative from √ישע.

In this paragraph a list of words is drawn up for "pray, praise, lament, entreat" etc. There is no need for a special investigation to realize that those words are numerous in the psalms. Yet of the following roots, not all formations which are known from the Bible are used in the psalms, while some are exclusively psalm property. A clear illustration is No. 140. Furthermore, usage or avoidance of some roots and forms will be considered in a later chapter.[197] Here the list is given in order to continue with the presentation of the material as far as it has come to my attention. The direct or indirect object of all the active verbs, the subject of the passive verbs, and the genitive of the substantives in this group is God.[198]

138) II ברך Piel 23:11/12;[199] Pual 0+2 prose:0.[200]

139) II √הלל[201] a) Verb. Piel 53+1 prose:14(23); Pual 5:0(2);[202] Hitpael 0(7):0(13). b) הַלְלוּיָהּ 24:0.[203] c) Substantives. מְהֻלָּל 0:0(1); תְּהִלָּה 32(35):7(23).[204] Together 114(124)+1 prose:21(62).

140) I √זמר a) Verb 39:0. b) Substantives I זִמְרָה

2:0(1);[205] זְמָרָה 2:2;[206] מִזְמוֹר 0:57.[207] Together 43:59(60).[208]

141) תְּחִנּוֹן* (only the pl. occurs) 8+3 prose:7.[209]

142) II √ידה a) Verb 59+14 prose:15.[210] b) תּוֹדָה, "thanksgiving" 7:3;[211] a sacrifice 5:13;[212] "confession" 0:2;[213] "marching and singing band" 0:3.[214] Together 71+14 prose:36.

143) רום Polel, Polal 9/10+1 prose:0.[215]

144) √רנן a) Verb. Qal 4:14/15;[216] Piel, Pual (once) 20/21:5;[217] Hiphil 3:2.[218] b) Substantives:[219] רִנָּה 16+1 prose:14;[220] רִנָּנָה 2:2.[221] Together 45/46+1 prose:37/38.[222]

145) I√שבח 5:2.[223]

146) I√שוע a) Verb 13/12:9/10.[224] b) שַׁוְעָה 7:3.[225] Together 20/19:12/13.

147) שיר verb, excluding the participles שָׁרָה, שָׁר, מְשׁוֹרֵר, meaning "singer". Qal 27:8;[226] Polel 0:2. Together 27:10.

B. Grammatical Number of Words for Musical Instruments

A survey is now being made of the use of the grammatical number of words for musical instruments. Our interest is attracted by those cases where the words for lyre, harp etc. stand for a chorus of lyres or harps of the Temple music. Is the form of the sing. or of the pl. used for the collective?

148) נֵבֶל sing. 8(11):3/4/5;[227] pl. 0:14.[228]

149) נֵבֶל sing. 4(6/7):2/3;[229] pl. 0:14.[230]

150) עָשׁוֹר sing. 3:0; no pl.[231]

151) אַף sing. 3:2/3/4;[232] pl. 0:7.[233]

152) מְחוֹלָה, מָחוֹל[234] sing. 4:3;[235] pl. 0:7.[236]

C. Grammar and Style

The following items show that the psalms are unique with respect to a few grammatical phenomena.

153) ־נִי pronominal suffix 1st pers. sing. used with prepositions 4:0.[237]

154) ־כִי, ־כְי pronominal suffixes 2nd pers. sing. and pl. fem. used with substantives, prepositions, and verbs 10:(1+4 Ketivs=)5.[238]

155) ־מוֹ, ־ימוֹ, ־ימוֹ pronominal suffixes 3rd pers. sing.[239] and pl. used with substantives and prepositions. a) With substantives ־מוֹ 3:0;[240] ־מוֹ 3:0;[241] ־ימוֹ 10:6;[242] b) אֵינֵימוֹ 2:0[243] c) With prepositions לָמוֹ 29:26;[244] אֵלֵימוֹ 1:0;[245] עָלֵימוֹ 3:9.[246] Together 51:41.

156) ־מוֹ/מוֹ pronominal suffix 3rd pers. pl. used with verbs 19:2.[247]

157) זֶה, זוּ, זוֹ determinative pronouns governing relative clauses. זֶה 5:4;[248] זוּ 12/11:2/3;[249] זוֹ 1:0.[250] Together 18/17:6/7.

158) ־ה, ־תָה nominal endings with no terminative, locative or similar function. ־ה 2:2/3;[251] ־תָה 10:3/4.[252] Together 12:5/6/7.

159) קְטָלָה lengthened imperat. sing. masc. 116/117+18/

prose:122/119.[253] The significance of these absolute figures, which are almost equal one to the other, is greatly surpassed by the import of the ratio within the psalms of קְטָלָה to קָטַל as compared with the corresponding outside ratio.[254] Psalms 116/117+18/14 prose:107/106+23/21 prose; outside 122/119: 960/959. In other words, the form קְטָלָה is relatively more than eight times as frequent in the psalms as it is in the rest of the Bible. Moreover, it occurs in the psalms more often than the simple form קְטָל. For the psalms, קְטָלָה is the normal imperative.[255]

160) הַשֶּׁה אָזְנְךָ as against הַט אָזְנְךָ. We find הַשֶּׁה אָזְנְךָ 5+2 prose:0;[256] while הַט אָזְנְךָ 1:3.[257]

161) עֲרֵי 7:4.[258]

162) מְאֹד word order; מְאֹד precedes the modified word 3:0.[259] (The ratio of the inverse order is about 30:270.)

The following list comprises a few stylistic phenomena.

163) וַאֲנִי/וַאֲנָחְנוּ as subject of a verbal sentence when it refers to the psalmist. This emphasizes his difference from, and his opposition to, the wicked or to his enemies (usually the same persons) who are mentioned in the same verse or immediately before. The ratio does not refer to the psalms as against the rest of the Bible, but to those psalm passages which follow this stylistic peculiarity as against those few which do not, if there are any such. a) וַאֲנִי 15/14(13):0/1(2);[260] b) וַאֲנָחְנוּ 4(3)+1 prose:0(1).[261] Together 19/18(16)+1 prose:0/1(3).

164) a) אֲנִי אָמַרְתִּי ; b) וַאֲנִי אָמַרְתִּי . a) אֲנִי אָמַרְתִּי 4:0;[262] b) וַאֲנִי אָמַרְתִּי 3:5(6).[263] Together 7:5(6).[264]

165) Active and passive, or transitive and intransitive of the same verb in close succession with God as subject of the active or transitive 8:1.[265]

166) That form of poetic parallelism which repeats rather than varies one or two words of the first stichos in the parallel stichos or stichoi (a b c // a b d and the like) 30(32?)/29(30?):19(20?)/20(21?).[266]

II. ADDITIONAL LISTS

A. Words and Phrases of Substandard Frequency

It has been the essential requirement of this study to set rather severe standards for admission of words, forms, and phrases into the lists of elements of psalm language in order to delineate a clear picture of that idiom and to provid solid ground for the following discussions and such conclusion as may be drawn therefrom. Thus, much material has been excluded which, while not satisfying set standards, might be of interest to the student because of its relative frequency. Moreover, the philologist looks not only for sharp contours, such as statistics can provide, but also, by way of complement for borderline cases and flowing transitions. Therefore, material will now be presented which does not conform to the standards set down for this study (referred to as "substandard material"). Because of the very nature of this material, it

cannot be hoped that the following list will be exhaustive. In any event, no proof will be based on items contained in this list. Hapax legomena are not included.

167) אֵזֵי 3:0.[267]

168) אֵל (sing. and pl.) 81(79)+6 prose:126/127.[268] [269]

169) I אֵנָקָה, "sigh" 3:1.[270]

170) אֱנוֹשׁ 18+1 prose:22.[271] [272]

171) אַרְשֶׁת 1+1'emendation:0.[273]

172) פִּתֵּן פְּלִילוּת וְלֵב or similar expressions 3:1.[274]

173) בֵּעֵר 3:2.[275]

174) גַּאֲוָה 7:11.[276]

175) גדל Piel 2:0.[277]

176) גור בְּאֵהָל of God 2:0.[278]

177) I דבר Hiphil, "subdue" 2:0.[279]

178) דּוֹרוֹת עוֹלָמִים, (לְ)דוֹר דּוֹרִים, (לְ)דוֹר וָדוֹר, (לְ)דוֹר דּוֹר 19/18:23/24.[280]

179) דּוּמָה 2:0.[281]

180) הַבְלֵי שָׁוְא 2:0.[282]

181) הֶגְיוֹן 2:0.[283]

182) הֲלֹם 3:3.[284]

183) זִיז שָׂדָי 2:0.[285]

184) חֵיתוֹ- (cstr.) 4:4.[286]

185) חֶלֶד 4(?):1.[287]

186) חלכה 3(2?):0.[288]

187) מַחְשָׁךְ 4:3.[289]

188) יְחִידָה, "soul" 2:0.[290]

189) יָוֵן 2:0.[291]

190) כָּבֵד (MT mostly כָּבוֹד), "liver" as organ of thinking and feeling 4:2.[292]

191) עַד מְאֹד 5+n:8/9.[293]

192) אֲמוּתָה 2:0.[294]

193) מחץ verb 5/4:7/8.[295]

194) √מיל (GB, LVT[II] √מול) 3:0.[296]

195) √מסה 3:1.[297]

196) מָנוֹס 4:4.[298]

197) √מעד 4:2.[299]

198) נְעִים 5/6:6/7.[300]

199) מַשּׂאוֹת (only the pl. occurs) 2:0.[301]

200) מַעְגַּל "track, course" 5:8.[302]

201) I עטף, "envelope(oneself)" 2:0.[303]

202) עטר verb 4:3.[304]

203) עֲלִילָה 10(+1 prose עֲלִילִיָּה):12.[305]

204) מִן הָעוֹלָם, מֵהָעוֹלָם, לְמִן עוֹלָם, מֵעוֹלָם 9+2 prose:12.[306]

205) עשן verb 4:2.[307]

206) עשׁשׁ verb 3:0.[308]

207) √פזר 5:5.[309]

208) פרק Qal, "rescue" 2:0.[310]

209) צָרָה 32/31+4 prose:36.[311]

210) קֵדֶם used as an adverb 3:1.[312]

211) מַקְהֵל(ה) 2:0.[313]

212) צאן(עַם)מַרְעִית of God, epithet of Israel 4:3.[314]

213) III רֵעַ or II רֵעָה, "intention, thought" 2:0.[315]

214) שַׂרְעַפִּים (only the pl. occurs) 2:0.[316]

215) מִשְׁאֲלוֹת (only the pl. occurs) 2:0.[317]

216) שְׁחָק, "cloud, sky" 8:10.[318]

217) שׁית verb 36+1 prose:42.[319]

218) √תאב 3:0.[320]

B. Words and Forms Which Are (Virtually) Absent from the Psalms

The following list is different from the previous ones. Recorded here are not words or forms which do occur in the psalms, but those which do not or are conspicuously rare. If it is not easy to undertake the compilation of comprehensive lists of items which do occur, it is precarious to embark on even a sketchy composition of the second type. Since everything which is missing in the psalms cannot be noted, a selection is to be made. How to select? Subjectivity seems unavoidable. However, all our scruples and demurs do not change the fact that a language is characterized by what is not in it as well as by what is in it. The problem must be tackled. In order not to let things get out of hand, narrow limits are delineated and a few criteria established. Of two or more well attested words or forms of identical meaning, the one which is missing or conspicuously rare in the psalms is recorded in the case of

A. One of two different stems of the same verb;

B. One of two or more different nominal formations of the same root;

C. One of two words differing from each other in one

phoneme only;

D. One of two or more not formally qualified synonyms which is, as a rule, exceedingly frequent in the rest of the Bible.

These criteria make it clear, but it may be stated explicitly, that in no case does the content have an influence on the presence or the absence of any one of those words and forms inside or outside the psalms. It need not be stressed that the profile of psalm language will stand out more sharply at those points where its elements can be held against the background of their synonyms of the following list. At a later stage of this study it will become apparent what further use can be made of this list.

A. a) אנף Hitpael 0:6; cmp. 1) אנף Qal 5+2 prose:0.

b) II עטף Qal, Niphal, Hiphil 1:6;[321] cmp. 95) II עטף Hitpael 5:1.

c) I עלל Hitpael 0:6;[322] cmp. 97) I עלל Poel, Poal, Hitpoel 5:2.

B. d) יָשָׁר 2+1 prose:13;[323] cmp. 79) מישרים 8+1 prose 7/8.

e) Derivations from √ישע and their usage. See the detailed differentiation in No. 136.

f) Derivations from I√עזר and their usage. See No. 137.

g) רָעִים substantive 0:7; cmp. 124) מרעים 10:6.

h) שִׁירָה 0:13; cmp. שִׁיר 11:61

i) α) קְצוֹת הָאָרֶץ 0:4; β) קָצֶה (הָ)אָרֶץ 3:14;[324] cmp. 33) קצוי ארץ 3:0.

C. j) דבא verb 4/3:14/15;[325] cmp. 6) דכה verb 5/6:0.

k) מלט Piel 5:22;[326] cmp. 105) פלט Piel 16/17:2.

D. l) נגן verb 3:10;[327] cmp. 140) I זמר verb 39:0.

m) עתר verb 0:20; cmp. the synonyms הִתְחַנֵּן, הִתְפַּלֵּל and 146) שִׁוַּע 13/12:9/10 which are all used in the psalms. Further words with religious (cultic) meaning whose absence from the psalms is striking are noted and discussed later.[328]

n) מַדּוּעַ 0(1):72;[329] cmp. לָמָּה 25+2 prose:149.

o) יָד of God 32+6 prose:122; cmp. 76) ימין of God 19:4 (זרוֹע of God is 11+3 prose:20).

p) "Power, might". α) אוֹן (outside the metaphor רֵאשִׁית אוֹן, "first born son") 0:6; β) חָזָק/חֹזֶק, *חֹזֶק/חָזָק* 1:15;[330] γ) תְּעָצֻמוֹת, עָצְמָה, עֹצֶם 2:5;[331] δ) פֶּה 15+9 prose:101; ε) גְּבוּרָה 18+4 prose:33.[332] Cmp. all these with 94) עז 43/42:(33?)34/35.

q) (פָּעָא)על, "(sit/install) on (a chair/throne)" 1:50;[333] cmp. 17) (כסא)ל 3:0.

III. THE PERVASIVENESS OF PSALM LANGUAGE

After this digression into the negative, let us return to the positive. The 166 words, forms, and phrases which have been presented here are the elements of the language of the psalms which I was able to isolate. I do not pretend to have

exhausted the possibilities although I think I have come fairly close to completeness in lexicography and morphology. It is, as far as I am aware, the first attempt to describe statistically the specific language of one part of the literature of the Hebrew Bible. It is this statistical method alone that enables the student of the Bible to speak with assurance of psalm or wisdom or legal language and to know whereof he is speaking. Already at this point it may be apparent that, to a considerable extent, the language of the psalms is not what the contents of the psalms might suggest.

This investigation was conducted with no implicit hypothesis as to possible results and, consequently, no hypothesis as to nonlinguistic evaluations of those results. Such evaluations will be made in the course of this study. They are the theories and, as such, open for discussion. The material, presented above, constitutes the data. The main purpose of this study is to provide biblical research with hitherto unknown facts.

In order properly to interpret these facts, one has to consider more than the mere figure of 166 items. A statement that psalm language is represented by these items would imply that it is truly general in the psalms, that it permeates the whole of the psalm literature. This is actually the case. With very few and insignificant exceptions every psalm has its

share of it.[334] Furthermore, a sampling by pages of one fourth of the psalter shows that items of psalm language are found on every page with a frequency ranging from 9 to 31 items per page.[335] Of far greater importance, however, is the fact that its elements are rather evenly spread over all types of psalms. In order to show this, the psalms of the Psalter are classified in accordance with Gunkel's Gattungen.[336] The items 1-70, 72-84, i.e. the first half of the preceding lists,[337] are allocated to their respective Gattungen. Example: 7) דומיה occurs twice in lamentations of an individual (22.3; 39.3), once in a psalm of confidence (62.2), and once in a hymn (65.2).[338] The table on the following page shows the result of the allocations.

It is col. IV which particularly attracts our attention. It informs us of the distribution of psalm words within the individual Gattungen. If we disregard those Gattungen which are sparsely represented in the Psalter (col. I 3, 9, 14; they occur [col. II] 2-5 times) and are, therefore, statistically unimportant, we find that, with two exceptions, the average number of tested psalm words and forms in one psalm ranges from 3.2 to 5. And the exceptions can only technically be so called. One, I 12 (2.1 items per poem), is rather an affirmation of the general finding: Since the "oracles", being parts of whole psalms, are much shorter than the poems of the other Gattungen, the number of items per "oracle" is necessarily smaller. The other is I 7 (5.4 items per poem).

I Gattungen	II Number of Gattungen in the Psalter[339]	III Number of the first half of psalm words and forms in a Gattung	IV Average number of the first half of psalm words in a psalm of a Gattung (ratio of col. III to col. II)
1. Hymns	35	136	3.9
2. Songs of Zion	6	20	3.3
3. Songs of Jhwh's ascension to the throne	5	14	2.8
4. Lamentations of the people	16	70	4.4
5. Royal songs	10	50	5
6. Lamentations of individuals	50	160	3.2
7. Psalms of confidence	7	38	5.4
8. Thanksgiving songs of individuals	14	61	4.4
9. Thanksgiving songs of the people	2	4	2
10. Legends	3	13	4.3
11. Didactic psalms	1	3	3
12. Oracles and prophetic influence	8	17	2.1
13. Wisdom psalms	5	25	5
14. Liturgies	2	5	2.5

In establishing the psalms of confidence as an extra Gattung, I ventured a little beyond Gunkel. Gunkel treats them as a sub-Gattung within the Gattung of the lamentations of individuals out of which it emerged.[340] The present distinct contents of the psalms of confidence may justify the setting up of a special Gattung, but in terms of Gattungsgeschichte which emphasizes language and form they belong together. Taking, then, both Gattungen (I 6 and 7) as one, the average number of psalm words and forms in one psalm is 3.5. This adjusted figure also narrows the limits slightly to 3.3-5 items per poem. (But even admitting col. I 3 with its 5 psalms in the Psalter, thus excluding merely those Gattungen which occur no more than twice each, the adjusted limits would be extended to 2.8-5 items per poem only.) This almost even distribution of items of psalm language among the Gattungen, together with the earlier observation of the remarkable frequency of items on all sampled pages, justifies the statement that psalm language is a basic and general feature of psalm literature in all its parts.

The generality of psalm language can be made manifest not only in figures, but also by the extent of its use and by its "Sitz im Leben".[341] It is a matter of discussion whether the authors of the psalms were pious individuals, i.e. free poets, or members of Temple singer guilds whose profession it was to provide psalms for worship.[342] The arguments of both sides are based on internal evidence and general considerations

which are interpreted either way. There is, however, one group of psalms or psalm-like poems whose author is known: the so-called "Confessions" of Jeremiah.[343] Jeremiah is the most distinctive personality of ancient Israel of whom we know. His life and fate, though in broad lines similar to those of some other prophets, are unique. His "Confessions" bear clear witness to his fate. They are his own reflections about it. Furthermore, wherever he speaks to us, we are impressed by his own characteristic style. And yet, these "Confessions", though no less Jeremianic in style than his other utterances, are characteristic examples of psalm language. The following words, exclusively or chiefly psalm property, occur in the "Confessions": 19) מנוס (Jer 16.19); 27) עז (16.19); 47) אפסי ארץ (16.19); 73) מחסה (17.17); 87) I נצח (15.18); 102) √עלז (15.17); 124) מרעים (20.13); 139) II √הלל (17.14; 20.13); 147) שיר verb (20.13). Likewise, their phraseology is in part known from the other psalms: פֶּתַח פְּלִילוֹת וְלֵב (11.20; similar 20.12 [but probably not original here]; cf. No. 172); הֲיִשָּׁלֵם תַּחַת טוֹבָה רָעָה (18.20; cf. Ps 35.12; 38.21; outside Gen 44.4); וּפַחִים טָמְנוּ לְרַגְלָי (Jer 18.22; cf. Ps 140.6; 142.4); זָכְרֵנִי וּפָקְדֵנִי (Jer 15.15; cf. Ps 106.4); בְּשׁוּבִי רִדַּפְתִּי וְאֶל אֲבַשָּׁה אֲנִי (Jer 17.18; cf. Ps 31.18); פִּי שָׁמַעְתִּי (Jer 20.10; cf. Ps 31.14); פִּי כָרוּ שׁוּחָה (18.22; cf. Ps 57.7; 119.85); לְנַפְשִׁי (Jer 18.20); פִּי כָרוּ שִׁיחָה לְלָכְדֵנִי מַחְסִי אַתָּה בְּיוֹם רָעָה (Jer 17.17; cf. Ps 71.7; 91.9; 142.6); שְׂאֵתִי עָלֶיךָ חֶרְפָּה (Jer 15.15; cf. Ps 69.8 [89.51]).[344]

Psalm style imposes itself so strongly on Jeremiah's prayers that, at times, he says things which are no longer in accord with reality.[345] He praises God כִּי הִצִּיל אֶת נֶפֶשׁ אֶבְיוֹן מִיַּד מְרֵעִים.[346] And yet, Jeremiah was neither poor,[347] nor forsaken and politically isolated.[348] Or he supplicates רְפָאֵנִי יְהוָה וְאֵרָפֵא[349] and laments לָמָּה הָיָה כְאֵבִי נֶצַח וּמַכָּתִי אֲנוּשָׁה מֵאֲנָה הֵרָפֵא.[350] If these passages occurred in the Book of Psalms, it would be taken for granted that the speaker were ill.[351] Here it is likewise evident that Jeremiah does not pray for recovery and that his words do not reflect any physical condition. In ancient times nobody sought to be original.[352] The shelter of convention, however awkward to modern readers, was abandoned only in case of utmost need. In the oral communication with God, psalm language and form were the shelter. They covered great and small, the lonely genius and the man in charge of the regular Temple service.[353]

CHAPTER III

HISTORICAL CONSIDERATIONS

I. THE AGE OF THE SPECIES OF THE ISRAELITE PSALMS

A. Content-Diction Relationship in the Biblical Psalms

The method of establishing psalm language is a statistical one. Since in science the method creates the object, the only statements one can make about psalm language are quantitative: A certain expression occurs so many times in the psalms and so many times outside; a certain grammatical form is predominantly psalmic.[354] So restrictive a formulation of methods and results provokes the question: Can the language of the psalms, established by the above method and listed in its elements in the preceding chapter, also be described in qualitative terms? Can a relationship be discovered between the contents of the psalms and their diction? Being familiar with the concepts of the psalms, would one a priori expect to find what has in this study been called "psalm language" as their adequate or natural expression? For many a word, notably Nos. 138-147, but also others, this question is unhesitatingly answered in the affirmative. But psalm language as a whole calls for detailed investigation.

1. Cases Where Relationship Is Possible

Usually it is not possible to tell whether the predominant use of a certain word in the psalms is actually prompted by its meaning. It may be in some cases, but not in others. In the following, the linguistic material as listed in Chapter II is grouped according to psalm concepts wherever it lends itself to such grouping. It is borne in mind that those elements of psalm language which correspond to psalm contents indicate the possibility but not the actuality of a genuine and causal relationship between psalm contents and psalm diction.

First a group of words for God and concepts associated with Him.[355]

Names and epithets: 19) מגוס ; 22) סלע ; [23) סתר] 27) עז , "refuge"; 38) משגב ; 57) מגן ; 73) מחסה ; 74) יה ; 96) עליון ; 110) צור .

Splendor, theophany, honor, entourage, abode: 11) פעל verb; 14) כבוד שמו/שמך ; 20) סביביו , סביבותיו ; 21) סך ; 60) הוד והדר ; 62) היכל קדשך/קדשו ; 81) מכון .

Holiness, righteousness, power: 35) רוח קדשך/קדשו ; 44) אמונה ; 71) חסד ; 76) ימין ; 79) מישרים ; 116) קדשו as genitive; 165) active and passive...

Deeds, wonders: 30) עשה פלא ; 78) נוראות ; 80) כון Polel..; 103) פלא ; 104) נפלאות ; 107) פעל , פעלה ...of God.

Protection, salvation (and man's thanks for them),

retribution, punishment of the wicked: 25) עודד Poel, Hitpoel 39) שחק verb...; 56) גמל verb; 68) II √חלץ; 69) חנן Qal; 72) חסה verb; 89) סתר Hiphil...; 105) פלט Piel; 119) הָפִיס (הֲפִיס) + enemy...; 121) רום Polel, Hiphil...; 122) רום verb + קרן; 126) שנב verb; 164) אני אמרתי(ו).

Commandments: 26) עדות 31) פקודים; 93) עדה.

The second group includes words for pious individuals and related concepts. They are:

Righteous, faithful: 13) ישרי לב; 15) נכון + לב/רוח; 70) חסיד; 163) ואנחנו/ואני...

God fearing: 12) יראיו; 77) יראי יהוה/אלהים.

Israel, the heritage of God: 86) נחלה.

Blessed: 49) אשרי.

Hopeful, yearning: 75) יחל Piel; 117) קוה verb; 125) √שבר.

Joyous: 55) גיל verb.[356]

Words for evil, distress, destruction are noted in the following.[357]

Evil: 29) עתק; 123) רמיה.

Wicked: 4) דובר(י)כזב/שקר(ים); 9) הוללים; 37) רשעי ארץ 53) גאים; 64) זדים; 97) I עלל Poel...; 124) מרעים.

Foes: 41) שוררים; 113) II צר; 114) צורר; 118) קמים 127) שמן verb; 132) שכנים.

Distress, oppression: 5) דך; 28) עמה + shame; 112) I

Desertion by God: 66) זנח Qal; 90) סתר Hiphil (Niphal

+ פנים of God.

Destruction: 58) דחה ; 61) II הוה.

Netherworld: 2) $\sqrt{\text{אפף}}$; 24) עבר verb, with water as subject; 40) משברים ; 109) מצולה ; 131) שחת.

Words for prayer, praise etc. certainly constitute a group by itself. They are listed as Nos. 138-147.[358]

The last group comprises words which denote long extended time, "eternity".

87) I נצח ; 91) עד־עד ; 92) לעד ; 98) עולם, לעולם ; 99) ועד (ל)עולם ; 100) מעתה ועד עולם ; 101) עולמים ...[359]

2. Cases Where Relationship Is Not Possible

The following items cannot generally be brought into relation to the religious, intellectual, or emotional experiences of the authors of the psalms:

1) אנף Qal; 3) $\sqrt{\text{נסר}}$; 6) דכה verb; 7) דומיה; 8) הגיון; 10) זלעפה ; 16) כחש Piel, "cringe"; 17) (כסא)ל, "(sit...) on (a chair...)"; 18) I לחם Qal; 32) צמת Piel, Hiphil; 33) קצוי ארץ ; 34) רגש ; 36) מרמות (pl.); 42) תך (sing.); 43) אלים ; 45) אמֶר (sing.); 46) אמרה ; 47) אפסי ארץ ; 48) ארץ as genitive...; 50) אשורים ...; 51) בל ; 52) בני אדם ; 54) גאות ; 59) I הגה Qal; 63) הלך Piel; 65) זֵכֶר; 67) חיה ratio Piel to Hiphil; 82) מוט verb; 83) מלכי ארץ ; 84) נבע Hiphil, "speak"; 85) נדיבים (pl.); 88) סבב verb...; 94) עז, "might; 95) II עטף Hitpael...;

102) $\sqrt{\text{עלז}}$...; 106) פעל verb; 108) פעם, "foot"; 111) צין verb; 115) קדם verb; 120) רבת adverb; 128) שיח verb; 129) משנא; 130) II$\sqrt{\text{שוה}}$, "make"; 133) משכן pl....; 134) תבל; 135) תהומות pl.; 136)$\sqrt{\text{ישע}}$...; 137) I$\sqrt{\text{עזר}}$; 148-152) the grammatical number of... musical instruments...; 153-162) various grammatical formations; 166) poetic parallelism...(a b c // a b d..

It is immediately evident that some of these items cannot be associated with any definite content. These are the grammatical formations (Nos. 153-162) which are used instead of others, identical in function and similar in form. Of the same kind are Nos. 148-152 and also those nine listed and discussed in n. 359, as well as Nos. 17, 63 and the like. Then there are vocables for general objects, such as Nos. 50, 108, that can certainly not be credited to the religion of the psalms. But also words for more specific concepts, among them Nos. 7, 82, 128, are found in such divergent contexts and point to such contrary directions that it is not possible to attribute their frequency to the importance of any particular concept which they might symbolize. For instance, No. 82 (מום verb) quite often has as subject the earth or the mountains (they do, do not "totter"), the psalmis (he did [in the past], he will not [in the future]), or the wicked. The number of these items which are part of psalm language by statistics but altogether nonrelatable to psalm contents is considerable: 64 out of 166 or 38.5 percent. One may well doubt, therefore, whether all the words whose

usage one might have attributed to their relation to psalm contents, actually owe their frequency in the psalms to their meaning.

3. Seeming Relationship Proves Unreliable

It is true, great frequency of some expressions in the psalms and concentration of others on definite psalm concepts invite occasional speculation whether there is a causal nexus between psalm thought and psalm language. The following words lend themselves to such reflections. (They are grouped according to concepts, following the order of pp. 39-41.) First divine epithets that occur exclusively or predominantly in the psalms: 19) מנוס ; 22) סלע ; [23) סתר] 27) עז ; 38) משגב ; 57) מגן ; 73) מחסה ; 110) צור . All are variations of the theme of protection which finds further expressions in 25) עודד Poel, Hitpoel; 56) גמל verb; 68) II $\sqrt{\text{חלץ}}$; 69) חנן Qal; 72) חסה verb; 89) סתר Hiphil (Niphal) ...; 105) פלט Piel; 121) רום Polel...; 126) שגב verb. The presence in the psalms of those words becomes remarkable when compared with their absence or quantitative insignificance outside. Were it not for the psalms, the concept of God as the protector of man in need would not have been known to have been prominent in ancient Israel. - In the minds of biblical scholars, the idea of the holiness of God is generally connected with certain parts of the legislative as well as the prophetic literature. It is, however, the psalms which

less frequently than the rest of the Bible fail to add the genitive 116) קדשו to anything which pertains to God;[360] which use the expression 62) היכל קדשך/קדשו more often than all the other parts of the Bible together, but never say הַהֵיכָל, הֵיכַל יהוה, which are so frequent outside;[361] which appear to be the soil where the concepts of the רוח הקדש and the ἅγιον πνεῦμα have their roots (No. 35).[362] - It is in the other parts of the Bible that "wonders" play their role. And yet, how intensely must the thinking and the yearning of the worshippers have been concentrated on miracles if the three words 78) נוראות; 103) פלא; 104) נפלאות[363] are psalm words. In this connection it is appropriate to note that expressions for "hope", "yearn" are also elements of psalm language: 75) יחל Piel; 117) קוה verb; 125) שׂבר. - Two synonyms for commandments or law are exclusively psalm property: 26) עדות; 31) פקודים, to which the psalm word 93) עדת may be added. Does this permit us to meditate about the role of the Torah in Temple circles? - Comparing the psalm expression 13) ישרי לב with ישרים which is typical of Proverbs,[364] one may be tempted to say that the common sense of the proverb does not go beyond the visible and practical behavior of man, whatever his motives may be, while the religion of the psalms is characterized by what the Talmud says of prayer: הקב"ה ליבא בעי, "God desires the heart".[365] Further in the lists we find five psalm words for "evil doers": 9) הוללים; 37) רשעי ארץ; 53) גאים; 64) זדים; 124) מרעים. So prevalent

is the subject of evil (fear, prayer for help and vengeance, and the like) in the psalms that a special vocabulary, peculiar to the psalms, has been developed for it. Of a similar kind are psalm synonyms for "enemies": 41) שוררים ; 113) II צרי ; 114) צורר ; 118) קמים ; 132) שכנים.

Nevertheless, one may doubt the significance of establishing word-concept relations and expounding psalm language for psalm thought. The following example shows that here one cannot be certain even of what seems to be the most obvious and soundest conclusion. The psalm word 71) חסד is frequent both in psalms and outside. But what is noteworthy is the grammatical or logical genitivus subjectivus in either part of biblical literature. In the psalms it is chiefly God (96 times + 12 times prose), but hardly ever man (2 times), while outside it is 27 times God and twice as many (57 times) man. So overwhelming is the proportion of these figures that it seems hard to avoid the conclusion that in the religion of the psalms there is little room for חסד of man. And yet, this reasoning cannot be right. A man who has or practices חסד is a חסיד.[366] This word is not only an item in our lists (No. 70), occurring 26 times in the psalms, but also "virtually an exclusive psalm term."[367] That means, the only part of the Bible which associates חסד with man is the psalms. The two inferences from psalm language to psalm contents, using the same method and applying it to virtually identical material, produce diametrically opposite

results. The outcome of the inquiry into the relation between psalm language and psalm concepts may be summarized as follows: a) 38.5% of the elements of psalm language are absolutely not relatable to psalm contents. The relatability of a considerabl part of the remaining 61.5% thus becomes questionable. b) Whe establishment of a causal relation seems most justified, one arrives at an impasse.

B. Psalm Language and Semitic Dialects Closely Related to Hebrew

Since psalm contents can be held accountable for psalm diction only to some degree, it becomes imperative to look for an additional cause for the peculiarities of the idiom of the psalms. The one which first comes to mind is the tendency of prayer in general to perpetuate, at a later time, the common language, secular or sacred, of an earlier period. There is, however, no direct way of demonstrating this principle in our case. It ought to be shown that the psalms, themselves part of the Bible, have preserved remnants of older stages of Hebre development. But these stages are not known to us. The oldes Hebrew inscription, the Gezer Calendar, comes from biblical times. The Cannanite glosses together with Canaanisms in the Akkadian language of the El-Amarna letters may cautiously be regarded as representing a precursor of classical Hebrew, but they alone are too few to extend appreciable help.

The indirect way leads via the other Canaanite dialect

and Ugaritic with side glances at Northwest Semitic material, incorporated in Old Babylonian texts. If one can find linguistic features which are common to the biblical psalms and Canaanite dialects but which are not at all or only to a limited extent shared by the rest of the Bible, one may safely infer that this is a common heritage from a time when Hebrew and other branches of Canaanite were not yet separated. The language of Hebrew devotional poetry, one would conclude, has preserved remnants of an earlier linguistic stage which has been lost or almost lost in common contemporary Hebrew. It does not matter, of course, whether the Canaanite sources from which the comparative material is culled are of an early or a late date, since after separation, each linguistic branch, developing in its own way, possibly retained features which other branches had discarded.

With material from Ugarit, conditions are slightly different. Any conclusions that may be drawn from it are not based on the assumption that Ugaritic is genetically to be classified as a Canaanite dialect.[368] Still, comparison is legitimate. Stylistic similarities between Ugaritic and biblical literature are too numerous and too detailed to permit the exclusion of Ugaritic material from this investigation. Furthermore, in linguistics one cannot work with the family tree theory alone, but has to allow that certain phenomena are to be explained by the wave theory.[369] This holds true particularly for specific linguistic activities such as the

language of the cult or of elaborate literary forms. In our case we will be the more inclined to concede the possibility of mutual linguistic influence the more we realize that, during the greater part of the second millennium B.C., Canaanite and Ugaritic were similar enough to one another for such influence not to cause too much divergence from the peculiar norm of either language.[370]

1. Canaanite Material

Here, then, is the Canaanite material which I have been able to collect for comparison with the language of the psalms. The psalms-to-outside ratios are added to the element of psalm language. If the compared Canaanite material needs no elaboration, reference is made to the glossaries of Har., pp. 71-156, or Sl., pp. 353-377,[371] and the number of occurrences, listed in those glossaries, is added.

1) אנף Qal (5+2 prose:0) - Mesha Stone 5.

3) √גמר(5:0) - Sl. 198.2 אש גמר עשתרת, "to whom Astart rendered good/ whom A. protected."[372]

25) עודד Poel...(3:0) - Zkr Inscription[373] l.12 ?עדרן.[374]

27) עז , "refuge"(7[8?]:0[1?, 2?] and/or 94) עז , "might" (43/42:[33?]34/35) - Sl. 95.1 and part of at least eight theophoric nomm. pr. [375]

43) אלים (4:1/2).[376]

51) כל (39:25) - very frequent, occasionally lengthened

אבל, אבל.[377]

[63) הלך Piel (15/14/13:10/11/12) - Mesha 14 f.: ואהלך (Qal?, Piel?).]

65) זכר (13:10) - Sl. 209; usually סכר for which there are four references.[378]

68) II√חלץ (9:4) - Sl. 194.5 and part of at least six (theophoric) nomm. pr.[379]

69) חנן Qal with God as subject (26:14) - three (four) references of separate verbs[380] and very frequent as predicate in sentence names with a deity as subject.[381]

96) עלי־ון divine name or epithet (20:6).[382]

98) לעולם, עולם (70+3 prose:65) - seven references.[383]

[105) פלם Piel, "save" (16/17:2).[384]]

106) פעל verb(27:26) - passim.[385]

[107) פעל, פעלה... of God (12[13]:6) - two nomm. pr.[386]

108) פעם, "foot" (8:4[5]) - two references.[387]

119) ראה ב + enemy (6:1) - Mesha 4.

155) מן־ suffixes used with substantives...(51:41) - three occurrences noted.[388]

157) זה, זו, זן determinative pronouns...(18/17:6/7) - five(six) occurrences.[389]

164) a) אני אמרתי (4:0) - anāku aqabbi (EA 286.39).[390]

2. Ugaritic Material

The following list contains Ugaritic material for comparison.

17) (נסא)ל, "(sit...) on (a...throne)" (3:0) - bʿl.ẏṯb.lks[i...] bn dgn.lkḥ[ṯ...][391];[392] ẏṯb.lkḥṯ ảlʾyn bʿl.

32) צמת Piel, Hiphil (11:0) - three references.[394]

43) אלים (4:1/2).[395]

48) ארץ as genitive...(14:14) - bn.nšm// hmlt.ảrṣ, "mankind// multitudes of the earth";[396] ?ỉlm.wnšm// hmlt.ảrṣ, "gods and men// multitudes of the earth".[397]

51) בל (39:25) - at least four references.[398]

55) גיל verb (20/18:20/22) - one reference.[399]

59) I הגה Qal (12[13]/11:9/10[11]) - one reference.[400]

67) חיה ratio of Piel to Hiphil (in the psalms 11+n+1 prose:1; outside 31:21) - D-stem:[401] ảp ảnk.ảḥwy ảqḥ?[t], "so shall I indeed revive Aqht";[402] ?hẇt l.ảḥw, "him I would have kept alive".[403] There is no Š-stem of this verb which would correspond to the Heb. Hiphil.

80) כון Polel..., with God as...subject (13+1 prose:4) one reference.[404]

96) עליון divine name...(20:6) - Ugaritic in the form ʿly:[405] lảrṣ? m[ṭ]r.bʿl wlšd.mṭr.ʿly, "unto the earth Baal rained and unto the field rained ʿly".[406]

105) פלט Piel, "save" (16/17:2) - one reference.[407]

108) פעם "foot" (8:4[5]) - very frequent in Ugaritic in the form pʿn.[408]

109) מצולה (8+1 prose:3) - one reference.[409]

113) II צר (30+1 prose:30/31) and 114) צורר (12:5) - occurs as ṣrt(// ʾb), two references.[410]

118) קמים, "enemies" (6:2) - one reference.[411]

120) רבת adverb (5:2) - rbt.ỉlm.lḫkmt, "very wise hast thou shown thyself, O El".[412]

[133) משכן pl. form with sing. meaning (5[4]:2) - probably one reference.[413]]

135) תהומות (pl.; 11:3) - Ugaritic seems to prefer the dual thmtm.[414] In Hebrew the pl. has replaced the dual here as it has so often. תהומות is, as it were, a slightly modernized archaism.

157) זה, זו, זו determinative pronouns...(18/17:6/7) - Ug. d, very frequent.[415]

162) מאד before the modified word (3:0) - one/two references.[416]

165) Active and passive... of the same verb...(8:1) - [ḫ]š.bhtm.[bn]ḫš.rmm.hk[lm]ḫš.bhtm.tbn[ ]ḫš.trmmn.hk[lm], "quickly [build] a house, quickly erect a pal[ace], quickly let a house be built, quickly let a palace be erected."[417] ảšsprk.ʿm.bʿl šnt.ʿm bn ỉl.tspr.yrḫm, "I shall cause thee to count years with Baal, Thou shalt count months with the god(s)."[418]

166) Poetic parallelism...a b c// a b d...(30[32?]/29[30]: 19[20?]/20[21?]).[419]

3. Northwest Semitic ("Amorite") Material

The following Northwest Semitic ("Amorite") words can be extracted from nomm. pr. which occur in Old Babylonian

texts and compared with elements of psalm language.

23) מחר sensu religioso (7:0) - nomm. pr. sí-it-ri-AN sí-it-ri-e-lum,[420] ^{m}sí-it-ri-^{d}adad,[421] "God/Adad is my protection".[422]

38) משגב sensu religioso (10:0) - n. pr. Sagbi-Adad, "Adad is my stronghold".[423]

70) חסיד (26:3) - n.pr. ḫa-sí-da-nu-um,[424] חסיד + hypocoristic ending -ān.[425]

110) צור divine epithet (18:9) - n. pr. Ṣūrā-Ḫammū, "Ḫammu is the rock/mountain".[426]

157) זה, זו, זו determinative pronouns...(18/17:6/7) - n. pr. zu-(ú)-i-la, "He of the god".[427] [428]

The particular linguistic affiliation of the dialect represented in part by these words[429] cannot be decided with certainty. Hebrew seems to be the next of kin[430] with Aramaic a close second,[431] while Ugaritic is a possibility.[432] Yet it must be said that we can hardly expect a clear cut distinction between the later individual languages of the Northwest Semitic group as early as in Old Akkadian times. Nor should we forget that inscriptions and extant sacred literature have crystallized only a few visible points in the continuum of Semitic dialects that covered parts of the fertile crescent during the last two millennia B.C.[433] Therefore, this short comparative list of Northwest Semitic material, going back to the turn or the last third of the

third millennium, is not out of place here.

4. Further Comparisons

It is here that we may profitably consider the list of words which do not occur in the psalms.[434] We note some interesting facts. The list includes three words or word forms of otherwise common biblical use which are fully or almost fully replaced by corresponding words and forms typical of the psalms. They are:

a) אנף Hitpael [0:6; psalm language has 1) אנף Qal 5+2 prose:0].

k) מלט Piel [5:22; psalm language has 105) פלט Piel 16/17:2].

q) על (כסא), "(sit...) on (a chair...)" [1:50; psalm language has 17) ל(כסא) 3:0].

In regard to these words, Canaanite (in Nos. 1 [and 105]) and Ugaritic (in Nos. 17 and 105) go with the psalms, thus isolating common, i.e. not psalmic, Hebrew.[435]

Hebrew has two sets of verbal stems which are characterized by lengthening of the first root syllable. In one set, morphologically corresponding to Arabic II (and V), the syllable is closed, in the other, corresponding to Arabic III (and VI), the vowel is lengthened. The first set, the Piel, Pual, and Hitpael, is the commonly used set of the Hebrew verb. The second set is very rarely used with the

strong Hebrew verb.[436] With the ע"ע and ע"ו verbs it is still quite normal, though already on its retreat, giving way to the first set.[437] I עלל occurs with the same meaning in both sets. The first set, here entered as c) I עלל (0:6), is not found in the psalms. The second set, 97) I עלל (5:2), is psalm language. The psalms avoid the later development, i.e. the first set with this class of verbs, retaining the "good old" Poel.

Of the two Heb. words for "why", למה is formed in the common Semitic way, "what for"; cf. Phen. לם, Aram. למא, ממול מה, אמאי etc., Arab. لِمَا, Akk. ana mīnim, ammīni. n) מַדּוּעַ is exclusively Hebrew, i.e. it is a Hebrew innovation a very old innovation, to be sure,[438] and a very common one, to boot,[439] but nevertheless an innovation. Yet what had been appropriate for a secular song in the twelfth or elevent century B.C., was not yet felt suitable for sacred poetry hal a millennium later.

Of the five words or word groups for p) "power, might lacking or rare in the psalms,[440] (two or) three are exclusi Hebrew: α) און (0:6);[441] β) חֹזֶק...(1:15);[442] δ) פֹּחַ (15+9 prose:101).[443] They also may safely be called Hebrew innovations.[444] How slowly did the psalms absorb those innovations which were already centuries old in the days when most of the were being composed? On the other hand, the only psalm word of this meaning, 94) עז (43/42:[33?]34/35), is the one which

occurs as "might" or "mighty", in slightly different forms, of course, in the relatively large number of Semitic languages: Phenician, Ugaritic, Aramaic and South Arabic. One is tempted to say: Psalm literature is the oldest literary species of the Bible.

C. The Inception of Psalm Composition in Israel

But let us not anticipate. Turning back to the comparison of actual psalm words, forms, and phrases with Canaanite, Ugaritic, and "Amorite", we have found: 16/20[445] items have been paired with corresponding words and forms from Canaanite sources, 21/22[446] with analogues from Ugarit, and 5 with pertinent words culled from the Old Babylonian texts. Since 6 items (Nos. 43, 51, 96, 105, 108, 157), belong both to the Canaanite and Ugaritic lists, one of them (No. 157) figuring also in the "Amorite" list, and are, therefore, counted only once, the sum total is 35/40. This means: Out of 166 elements of the language of the psalms, i.e. elements which in classical Hebrew are known solely or overwhelmingly from the psalms, 35/40 are known from closely related languages of Israel's precursors or contemporaries.

If we are to appreciate these figures, we must bear in mind several points. a) Psalm <u>hapax</u> and <u>dis legomena</u> as well as relatively frequent, yet substandard words and forms are not included in this study. Consequently, their Canaanite and other parallels do not appear here.[447] b) Some elements

of psalm language are recognizable as such only by vowel sign or vowel letters (e.g. Nos. 154 ff.). Our comparative materi very rarely indicates vowels in one way or another. c) No Canaanite and, at best, only one Ugaritic prayer are known to us.[448] It is true that the language of prayer draws from earlier linguistic strata from all walks of life. But where a particular devotional or cultic language from former ages had already been in existence, large parts of it would certai have been incorporated in later prayers. For it is here that linguistic tradition in meaningful. The religious content ha already been associated with linguistic form which was taken over together with this content. One will remember that a number of elements of the idiom of biblical psalms may possib be directly related to psalm contents. Our comparative mater which does not come from devotional texts necessarily contain no parallels to these elements. d) The main factor quantitatively restricting these extra-Israelite sources for compar is their paucity and, in the case of Canaanite, their monoton According to Albright,[449] the number of words, preserved in the Ugaritic poetic texts, is little more than half the numbe of the words of the Psalter. Only part of them could be utilized here: Ugaritic epic style abounds in literal repeti which only duplicate or triplicate already known (parts of te with their) words. Also, the texts are often in such bad sha that it is nearly impossible to do more with them than to count their words. As to Phenician inscriptions, they belong

almost invariably to one of the two categories: dedications and memorials, both next to uniform in content and expression. Many of them are extremely short, differing from each other only in the names of the persons mentioned. Lastly, the "Amorite" sources consist only of nomm. pr. The usable comparative material is thus reduced to a small fraction of what it seems to be at the first glance. Under these circumstances, the number of 35/40 elements that can be bracketed with corresponding words, forms, and phrases in those non-Hebrew languages, i.e. 21.1%/24.1% of all the listed elements, is astonishingly large.

Observations which were made concerning the negative material (words and forms which are rare in, or absent from, the psalms) point in the same direction: the idiom of the Hebrew psalms is often better paralleled by the languages of Israel's neighbors than by the idiom of the bulk of its own literature, the Bible.

Our presumption has been confirmed. The comparison with Canaanite and Ugaritic material, unfavorable as that material is for this purpose, has shown that psalm language has preserved parts of linguistic strata which are older than biblical Hebrew in general. It is a safe conclusion that many more elements of an earlier language could be demonstrated as being embodied in psalm language were those Canaanite and Ugaritic texts more suitable for comparison, not to mention the

possibilities were there prebiblical Hebrew material at hand.[41]

A phenomenon, related in many respects to the language of the biblical psalms, is the Akkadian so-called hymnic-epic dialect. About twenty years ago, W. von Soden was able to demonstrate in detail that certain Akkadian hymns and epics from Old Babylonian times (ca. 1950-1550), all or most of them from the later part of that period, show peculiarities in grammar and vocabulary which link them over the centuries with Old Akkadian (before ca. 1950 B.C.).[450] It does not belittle von Soden's achievement nor disparage the difficultie he had to overcome to say that in one respect his work was easier than similar inquiries into the language and the literature of ancient Israel: the history of the Akkadian language, at least in its general outlines, is known as well as its first stage, Old Akkadian. Thus the Assyriologist had a frame of reference for his undertaking which the Hebraist must reconstruct for his investigations, never hoping to have more than a moderate success.[451]

Another, still closer parallel is the language of Tannaitic prayer. Here one cannot point to a study comparable to that of the Akkadian dialect,[452] as postbiblical Hebrew has not been accorded adequate linguistic treatment. Yet even a casual glance at those prayers reveals features which are basic to classical Hebrew but are otherwise unknown to Middle Hebrew. Some of these features are: The relative pronoun אשר, the infinitive absolute, the infinitive construct with various

prepositions, the Waw conversive, and also the vocabulary.[453] For the latter compare the following Mishnah: על פרות האילן... אומר בורא פרי העץ...על פרות הארץ אומר בורא פרי האדמה..., "...over the fruit of trees one says [the benediction: Blessed art Thou...] who createst fruit of trees...over fruit of the ground one says: Who createst fruit of the ground..."[454] The Mishnah is composed in the vernacular of the second century A.D. which has אילן for "tree", ארץ for "ground", and the pl. פרות for the collective "fruit"; but for prayers, biblical words and forms are used instead: עץ, אדמה, פרי.

The presence in the Bible of a particular devotional language which has perpetuated otherwise obliterated or rare forms of speech can be explained in two ways: 1) A genuine Israelite idiom might have been partly preserved in it, representing a stage of language history as old as, or older than, the oldest pieces of the Bible.[455] 2) The language of the biblical psalms is a continuation of the cultic language used at the Canaanite shrines at the time of the Israelite immigration into Palestine.[456] The Israelites adopted it together with other customs, rites and beliefs.[457] The two explanations are not mutually exclusive. Rather, they indicate roughly the same age as the time to which we can trace back the origin of psalm language, the time of the immigration into Palestine of the Israelite tribes.[458] They show that there was an uninterrupted tradition of psalm idiom in Israel from its earliest times. And since this idiom

is bound to its corresponding literary form, the significant conclusion is reached: There was an uninterrupted tradition of psalm composition and psalm singing in Israel "since it became a nation." The psalms are not late comers in Israel's culture, nor was psalm composition in early times restricted to an occasional song here and there. Only a broad and steady stream of tradition could have carried so much of an early language into late poems.

The existence of a whole psalm literature at the time of Solomon has been proved by Albright. Albright was not the first to see that Ps 68 is not one poem but a catalogue of songs.[459] But he was able to assign it to this comparatively early age.[460] His dating, in turn, implies an earlier time for the rise of psalm singing at large in Israel. For where there is a catalogue, there is a number of items to be catalogued. In the case of Ps 68, it is hard to imagine that there was another reason for drawing up the catalogue than to single those thirty songs (according to Albright) out of a larger number of similar poems. We have, then, to allow some time for the growth and development of this type of poetry, and this will lead us back prior to the age of Solomon and probably prior to the age of David. Yet if the reasoning of the present study is correct, the time of the beginning of psalm composition in Israel has been projected more than two hundred years before the time of David.

II. THE END OF THE TIMES OF THE BIBLICAL PSALMS

A. The Use of Key Items in the Language of the Psalms and of Chronicles

In the preceding paragraphs an attempt has been made to utilize linguistic findings for dating the inception of devotional poetry in Israel. The psalms of the Bible have not been dealt with. About the time of their possible origin no more can be said than that it falls within the historic boundaries of the poetic species whose beginning has been dated above at the beginning of Israel's settlement in Palestine. For the establishment of the end of the period of the composition of the psalms, as far as they were accepted into the canon, a more direct approach, also linguistic, will be taken now: a comparison of the psalms with the Book of Chronicles. Certain cultic terms in the psalms will be isolated and collated with the corresponding terms as used in the Book of Chronicles. The Book of Chronicles is well suited for such a comparison. It abounds in cultic terms. There is full agreement among scholars as to the cultic conditions described in it. And while two distinct views are held in regard to the time of its origin, the difference between them does not exceed one and a half centuries, which is relatively small when compared with the differences in dating of many

other biblical books. Actually we can by-pass existing differences of opinion and relate the linguistic material from Chronicles directly to a certain time and definite events.

In the presentation of the material, words for instruments of the Temple music, played in a chorus, are examined first. On pp. 23 f. it has been shown that the psalms use exclusively the form of the sing. for the collective (Nos. 148-152). The Book of Chronicles is equally consistent in the opposite use.

To psalms 148) כנור (eight [eleven] times in the psalms) Chron. כנורות corresponds (eight times in Chron. and once in Nehemiah).[461]

To psalms 149) נבל (four [six/seven] times in the psalms) Chron. נבלים corresponds (nine times in Chron. and once in Nehemiah).[462]

This law is also valid for the material of the following lists. They contain words for instruments used in the music of the Temple which are found in the psalms but not in Chronicles, and vice versa. Let us begin with the plus of the psalms over Chronicles.

150) עשור (three times in the psalms).

151) תף (three times in the psalms).

152) מחול, מחולה (four times in the psalms).

[שופר (four times in the psalms).[463] The function of the שופר in the psalms is apparently not the strictly musical one of the accompaniment of the singing, but it plays a role in particular pageants. In the book of Chronicles it occurs once in a narrative telling of a covenant with God which was concluded in the days of Asa.[464]]

The following instruments may conclude the list, though they are of rare frequency:

עוּגָב (once in the psalms).[465]

צֶלְצְלֵי־ (once in the psalms).[466]

מְנִים (once in the psalms).[467]

The plus of Chronicles over the psalms is:

חֲצוֹצְרוֹת (ten times in Chron. and three times in Ezra-Nehemiah).[468]

מְצִלְתַּיִם (thirteen times in Chron. and twice in Ezra-Nehemiah).[469]

Also כְּלֵי שִׁיר[470] and its variant כְּלֵי דָוִד[471] somehow belong here. Yet no particular importance is attributed to their absence from the psalms, as poetry tends to avoid such general words as these which befit the lists and descriptions of Chronicles.

Proceeding to the comparison of terms for other cultic concepts, viz. praying, prayer and the like, the plus of the psalms over Chronicles will again be taken up first.

140) I זמר verb (note the ratio 39:0!).

143) רום Polel, Polal, "praise" (9/10:0).[472]

146) I/שׁוע (20/19:12/13; again the frequency in the psalms is noteworthy).

Instead of a discussion of the plus of the Book of Chronicles over the psalms, the linguistic usage of the time of the Chronicler will be compared with that of the psalms. There can be little doubt that the brief headings of most chapters of the Psalter, disregarding pseudobiographical remarks about the life of David,[473] are from the time of the Chronicler or shortly thereafter. The Temple singer guilds which are named in many headings, viz. אָסָף,[474] בְּנֵי קֹרַח[475] and יְדוּתוּן,[476] flourished in that period. Later sources do not mention them. In these headings we find the following terms:

[140)] מִזְמוֹר. This word occurs 57 times in the headings and only there. Nine times it is connected with the name of Asaph,[477] seven times with the name of the Sons of Korah,[478] and three(four) times with the name of Yeduthun.[4 The word is unknown to the psalms proper, although the verb I זמר is very frequently used there, and the substantives זמיר and זמרה occasionally.[480]

מִכְתָּם. Meaning not known.[481] It occurs only in the headings (six times[482]).

מְנַצֵּחַ, a musical term, variously explained as referring

to an instrument or a person.[483] Its occurrence is restricted to the headings (55 times) and the frame of Hab 3.[484] Nine times it is connected with the Sons of Korah,[485] four times with Asaph,[486] and twice with Yeduthun.[487] [488]

מַשְׂכִּיל. No suggestion as to its meaning seems advisable. It occurs thirteen times in the headings,[489] once in connection with Asaph[490] and three times with the Sons of Korah.[491] It also occurs in a marginal addition within a psalm.[492]

Two sets of words and forms for musical instruments and for praying have been recognized. It is a case of clear-cut dichotomy. With respect to the classes of literature, words and forms are strictly characteristic; no lines are crossed. Nor do the words and forms represent a negligible quantity. They include on the psalm side 8 (12),[493] on the Chronicles side 8 (9)[494] items, and for both sides the law, peculiar to, yet different for each of them, of the use of grammatical numbers for the collective of musical instruments.[495] More remarkable is the fact that the 8 (12) items of the psalms occur in 57 (58) poems. Quite often more than one item appears in an individual psalm.[496]

But what lends importance to both sets is their being technical-cultic. This precludes the possibility, already unlikely because of the wide spread of the phenomenon, that the words and the use of particular forms originated with the whim of a few authors. Rather, they reflect different periods

in the history of the cult, and it is safe to assume that such a thoroughgoing change in cultic language is only concomitant with a more important change in religious outlook and practice.

Against this conclusion an objection may be raised. One might argue that the psalms, with their archaizing language, do not reflect contemporary linguistic usage and that, therefore, two distinct periods cannot be recognized from the two sets of terms. Specifically the Mishnah Berakhot 6.1, quoted on p. 59, might be referred to, which, rendering benedictions along with the instructions when to use them, exhibits two different kinds of vocabulary.

This argument is inconclusive. In the first place, attention is called to the fact that there are instruments, mentioned in the psalms but never in Chronicles, on which the devotees or, instead of them, Temple musicians are called upon to perform: 151) תף, 152) מחול, מחולה, and the rarely occurring עוגב, צלצלים, and מנים. Naturally the inviter includes himself in the invitations; he is part of the crowd. These phrases, then, are the expressions of the psalmist's own intention, and though they are not formal vows, they are yet of a similar nature.[497] Now it is well known that in ancient days people were exceedingly careful with vows or utterances resembling a vow. Nobody would have voiced his intention in a holy place at a holy hour to perform something which he could not and would not do. It is, therefore,

conclusive reasoning that those instruments, when mentioned in the psalms, were in actual use in the Temple music.

Further thought makes it evident that the linguistic circumstances in the Mishnah, referred to above, and the psalms are altogether incomparable, and that there is little likelihood that the language of the psalms is archaizing with regard to its cultic terms. In the Mishnah, a holy act, a prayer, is performed in a profane situation, a scene from daily life. No linguistic congruence between holy and profane is expected. In the psalms, the cultic terms refer to a situation which is itself cultic and which certainly has its adequate, i.e. cultic, language. It is highly improbable that there ever existed two widely different cultic idioms at the same time and in the same place; one which is attested to in the psalms, and the other which we know from Chronicles. Is it an even remotely sound assumption that the authors of the psalms, composed for prayer and performance in the Temple, anxiously circumvented the word מזמור if it was most common in the precincts of the Temple in their day? What prevented the writers of Chronicles in all their descriptions of praying and praising and playing from using the very frequent psalm verbs 140) I זמר; 143) רום Polel, Polal; 146) שוע, if not that, in their time, these verbs were dead, not only secularly but also cultically? We cannot escape the conclusion that the psalms in which these terms occur and Chronicles belong to different periods.

This conclusion has immediate validity for about one third of the psalms, as this, it has been found above,[498] is the number of poems in which the key items occur. But its significance reaches far beyond. Only cultic terms, by virtue of their exact meanings and use, are admissible for collating the two groups of literature. The number of cultic terms is rather limited. They belong to one or two areas of meaning not touched upon by many individual poems. Thus, the 1/3 proportion is a higher fraction than the student might hope to find, and it entitles him to transfer the inferences he has drawn from it to the bulk of the remaining psalms. He is even more justified in doing so if he admits the argumentum ex silentio of the cultic terms peculiar to Chronicles, viz. that they are absent from psalm literature, notwithstanding that many a psalm offers ample semantic opportunity for their application. It is, therefore, sound reasoning to amplify the above statement and say that the psalms in general on the one hand, and Chronicles on the other hand, belong to different periods. It belongs to the nature of this reasoning to allow for some single psalms to be dated in the time of Chronicles, but their number will not exceed the very minimum.

B. Terminus Ante of the Biblical Psalms

It goes without saying that the period represented by the psalms is the earlier of the two. Can we set its later

absolute limit? For a moment it seems that a terminus ante can easily be established. Some of the forms characteristic of Chronicles, viz. כלי שיר דוד, מצלתים, חצוצרות, נבלים, כנורות, appear in the framework of the Memoirs of Nehemiah.[499] Since the Memoirs are datable, having been written shortly after 433 B.C., the new linguistic period would begin not later than about 430 B.C. But the passages containing these keywords are generally regarded as Chronistic insertions and are, therefore, not usable for our purpose.

In order, then, to find the absolute, though only approximate terminus ante of the period represented by the linguistic peculiarities of the psalms, one naturally turns to the date of Chronicles itself. No full agreement has been reached in this respect, but the picture is gradually clearing up. Until World War I, scholars, with only few exceptions,[500] did not date it before Hellenistic times, preferring the first half or the middle of the third century B.C. But Pfeiffer, who wrote as late as 1941: "It is generally recognized that the Chronicler wrote between 350 and 250 B.C., or more exactly in the second half of this period,"[501] was hardly presenting the prevailing opinion of his own day. The following survey which does not claim to be exhaustive certainly reflects the trend in this field since the end of the first World War.[502] According to the following scholars the Chronicler flourished about 400 B.C. or shortly thereafter: W.F. Albright,[503] W. Rudolph,[504] J. Hänel,[505] G. von Rad,[506]

J. Hempel (less exact),[507] E. Sellin,[508] W.O.E. Oesterley,[509] J. Meinhold,[510] J. Begrich (hesitating),[511] W. Möller,[512] O. Eissfeldt,[513] M.Noth.[514] A.C.Welch who, like von Rad and others,[515] holds that two persons are responsible for the bulk of Chronicles, dates both back to the sixth century.[516] The late daters include: F.X. Kugler,[517] G. Hölscher, J.W. Rothstein,[518] R. Kittel,[519] W.O.E. Oesterley - T.H. Robinson.[520] After Pfeiffer's Introduction had appeared, H.S. Gehman,[521] M.S. Segal,[522] and Th.C.Vriezen[523] sided with the early daters; M. Noth who had changed his mind,[524] A. Lods,[525] and H.S. - J.L. Miller[526] joined the late daters.

This writer, convinced like the majority of contemporary students by the arguments of Albright and his followers could acquiesce in accepting circa 400 B.C. or shortly thereafter as the date of the Chronicler. At this time, then, the new set of cultic words and word forms was already in use. This, in turn, means that, granting possible single exceptions, the biblical psalms are of no later origin than the fifth century B.C. - However, Albright's case, convincing as it is, rests on internal evidence and is provable only within the limits of this kind of evidence. In general, it is also desirable to separate the dating of the psalms from the dating of any other piece of biblical literature.

This seems feasible. In fact, the terminus ante of the psalms on the whole is probably to be moved somewhat

before 400 B.C. It has been said above[527] that the change of the cultic language is nothing but a function of comparable changes in cultic ideas and practices. When, between the fifth and the third centuries B.C.,[528] did such changes take place? We have no report of that. We are altogether poorly informed about many facets of the cult of the Jerusalem Temple. Apart from ordinances concerning sacrifices and single rites, the Bible contains no laws and rulings about the course of the Temple service, its music and its pagentry. So startling is the gap in legislation that Kittel thinks that there did exist such written regulations which, for some unknown reason, were not incorporated in the canon.[529] Thus the historian has no fixed point against which he can observe the development of this sector of the cult.

Under the circumstances, it is sound to combine the required changes of the service with similar major changes that happened during the period under consideration. The events which offer themselves as those shifts are the religious reforms inaugurated in the time of Ezra and Nehemiah.[530] To be sure, the sources of that time do not disclose any changes of the Temple service. Yet two details immediately pertain here: 1) Both Ezra and Nehemiah took a keen interest in the Temple;[531] 2) their memoirs have not come to us complete.[532] Bearing these points in mind, nothing prevents us from assuming that a report of a reform of the Temple service was lost along with other portions of either of these

documents. Nor would we be at a loss to associate these changes with certain known activities of Nehemiah. Radical shifts of personnel, like those mentioned in Ne 13.7-9, 10-14, 30b-31a and particularly 13.28-30a, are opportune moments to introduce new philosophies and practices. On the other hand, one may argue that Nehemiah, as a nonpriest, did not consider himself competent to reform or regulate the service proper; the changes, rather, were instituted by priests in the train of his (or Ezra's) overall reforms. Be this as it may, Judaism underwent one of its most thorough reforms in the later part of the fifth century B.C., and the historian is certainly justified if he relates to them hithert undetected or unrelated phenomena likewise of a reformatory nature. For our problem, this means that the time of Ezra and Nehemiah, or shortly thereafter, is the required terminus ante of the psalms.

At this point the study is ended. The present state of our knowledge of the history of the Hebrew language during the first half of the first millennium B.C. sets rather narrow limits to a linguistic-historical inquiry into the biblical psalms. The author feels that those limits are not far beyond the field explored in the present study.

NOTES

1 Detailed studies are H. Holzinger, Einleitung in den Hexateuch, 1893, pp. 93-110, 181-191, 283-291, 339-350, 411 f., 418 f.; J.E. Carpenter-G. Harford, The Composition of the Hexateuch, 1902, pp. 381-425; J. Kräutlein, Die sprachlichen Verschiedenheiten in den Hexateuchquellen, 1908.

2 The latest study in this field is M. Pope, JBL 71(1952), pp. 235-243, where previous literature is mentioned in the notes, pp. 235 f.

3 C.C. Torrey, The Composition and Historical Value of Ezra-Nehemiah (BZAW 2), 1896, pp. 16-20; A.S. Kapelrud, The Question of Authorship in the Ezra-Narrative, a Lexical Investigation, 1944.

4 The justification for introducing this term will become apparent in the course of this study.

5 The words "literature" and "literary" are used here purely for the sake of convenience. They do not denote any hypothesis concerning the time at which the psalms were committed to writing. An early recording of the psalms is not very likely. Note that among the many types of texts which have come to light at the excavation of Ras Shamra at best one single short prayer, UH, text 107, has been found (cf. O. Eissfeldt, El im ugaritischen Pantheon, 1951, p.61, n.). Nevertheless, it is beyond doubt that the people of Ugarit sang and prayed (see UH 52:1 ff., 23 f., 12; reference may also be made to UH 77:1, 37 f., 40, 45 f.).

6 Previous not particularly successful attempts of

classification of the psalms are mentioned in GuBe, pp. 8 ff.

7 Typical questions are: "Is a certain passage an eschatological one or is it not?" "Do we find 'wisdom' in the prophets, in the psalms, and, if so, where?" - The incommensurability in idiom and style of Proverbs and Job is one reason to question the advisability of classifying both under the common heading of wisdom literature.

8 This is meant in the broader sense which includes the mentioning of God in the third person as well as in the second. The difference between "He" and "Thou" psalms is merely a stylistic one; cf. GuBe, pp. 47 f., 122 f.

9 In 1 Ch 25.4bβ a few lines in psalm style are concealed. No use is made of them for the study of psalm language. They are certainly an artificial concoction to provide names for the required number of 24 lots; cf. vv. 8 ff. Nor can the text be reconstructed with certainty; cf. the attempts in BH on the one hand, and of N.H. Torczyner, JBL 68 (1949), pp. 246 ff., on the other hand.

10 Cf. below, pp. 36 f.

11 E.g. Job 5.9-16; 9.4-13; 11.10 f. etc. Complete lists GuBe pp. 32 f.; E.G. Kraeling, The Book of the Ways of God, 1939, pp. 259 ff. (only for Job).

12 Even those passages of the Cairo Ecclesiasticus whose basic authenticity can be assured with reasonable certai play no role in this study. To the extent that can be judged from Rabbinic quotations, the Cairo mss. and the versions,

the book abounds in artificial archaisms and biblical citations and cannot be regarded as a link in a living linguistic tradition.

13 Statistics in philology is tedious for both writer and reader, but, in certain cases, it is indispensable. A. Sperber and K. Schlesinger have bared embarrassing misstatements that Hebrew linguistics has produced through negligence of statistics or comparable methods. The former has disproved the alleged rarity of the assimilation of the ל of the preposition מן to the article: מַּה (JBL 62 [1943], pp. 140-143); the latter the supposed normalcy of the word order predicate-subject in the verbal clause. (The opposite is true, VT 3 [1953], pp. 381-390. Only recently, in VT 2 [1952], p. 376, L. Köhler said that there were thousands of examples for the word order predicate-subject in the simple affirmative clause, but failed to quote one or to ask as to the frequency of the inverse order.)

14 Throughout this study the term "outside" denotes the Bible to the exclusion of the psalms.

15 For the same reason, words and forms that occur in one poem only are not regarded as elements of psalm language, but are entered, as Nos. 167, 186, 194 (206, 213, 218), into the appended list of substandard words and forms (cf. p. 26). However, occurrence in two poems only (Nos. 5, 18, 35, 153), though somewhat limiting the significance of such words or forms for the description of psalm language, is no reason for

their exclusion from the main lists. - Attention may be drawn here to two other cases, discussed in nn. 62 and 141, on whose inclusion in, and/or exclusion from, the lists, respectively, one might prefer a different decision.

16 Nos. 168-170, 203 (209); see nn. 269 f., 272, 305.

17 Cf. M. Pope's criticism (l.c. [n.2], pp. 239 f.) of methods and results of L. Köhler, Deuterojesaja...stilkritisch untersucht (BZAW 37), 1923, especially K. 3, 4, 5, 6-15, 36-44, 45, 46, 47, 50-53, 54-65; and similarly his criticism (p. 237) of A.T. Olmstead's procedure.

18 Where in the notes only one of the two figures is discussed, e.g. n. 44, this figure alone is given and is preceded or followed by the colon. Thus "9:-" means: "The 9 psalm occurrences"; "-:5" means: "The 5 outside occurrences". The figure which indicates the psalm occurrences is sometimes followed by another figure. The explanation of this will be given on pp. 9 f.

19 Nos. 67, 88, 148-152, 159, 163; in part Nos. 136

20 E.g. Ps 18 and 2 Sam 22; Ps 118.14 and Ex 15.2 and Isa 12.2. The references are usually from the Book of Psalms. With very short identical passages or splinters of passages in different contexts, e.g. 93.1 and 96.10, all occurrences are counted.

21 E.g. כי לעולם חסדו.

22 E.g. 42.6, 12; 43.5.

23 E.g. 118.10b, 11b, 12b.

24 E.g. Hab 1.5 or infin. absol. with finite verb.

25 E.g. No. 31 with n. 63.

26 The corresponding invocation of v.35, which is poetry, suggests that v.36 may be poetry, too. V.35 has not been included in the psalm listed above, as it recurs, slightly adapted, in Ps 68.2.

27 The psalms are 8.5% of the whole Bible (repetitions and parallels as well as prose prayers are not counted). Disregarding lists of people, places etc. which do not yield usable material for the present study, the percentage of the psalms rises slightly to 8.8%.

28 On the other hand, compensating for the excluded prose material by making standards more severe, e.g. not counting words with a ratio below 6:0, might tend to exclude words and forms which are indeed characteristic of the psalms.

29 This is nothing but a restatement of the nonapplication of a factor as high as 12 which was discussed and decided above.

30 See n. 255.

31 Thus, three items, viz. Nos. 43, 53, 64, have been added on the basis of what appear to be small and cautious emendations.

32 2.12; 60.3; 79.5; 85.6; Isa 12.1. Prose 1 Ki 8.46; Ezra 9.14.

33 18.5; 40.13; 116.3; Jonah 2.6.

34 More accurately 3:0 (7.10; 12.2; 77.9) and 2:0 (57.3; 138.8), as two different roots are assumed: I גמר, "come/bring to an end;" II גמר, "render good", or, more specifically, "protect." The dictionaries do not separate them, but a semantic derivation of II from I is forced. It seems preferable to consider II גמר related to גמל. For II גמר cf. 1) the n. pr. גְּמַרְיָהוּ; 2) the Phenician phrase אש גמר עשתרת (see p. 48); 3) the second line of the following couplet from the Akkadian epic of Etana: [11]ik-tám-ra (!) maš-šak-ki-ia [GEME]ša'ilāti (e n - m e - l i)[MEŠ] [12]az-li-ia i-na (var. ina) ṭu-ub-bu-ḫi ilāni[MEŠ] ig-dam-ra (var. -ru), "The priestesses have offered my libations in abundance, they have rendered good to the gods by the slaughte of my lambs" (S.Langdon, The Legend of Etana and the Eagle, 1932, Pl. VI, 11 f. = Pl. III 37 f. - kamāru occurs in the G/Gt-stem with the meaning "to heap up, make abundant" in Textes cunéiformes, Musée du Louvre III, lines 101, 257, 367 etc., and frequently in mathematical texts with the derived meaning "to add", cf. O. Neugebauer - A.Sachs, Mathem. Cuneif Texts [Am. Or. Ser. 29], 1945, p. 167; F. Thureau - Dangin, Textes mathém. babyl., p. 218 [I owe these references to the kindness of Prof. I.J. Gelb of The Oriental Institute, Chicago]. But even if one were reluctant to accept the readi -tám- in the first word and preferred to read and translate ig-dam-ra, "have completed/carried out" instead, one need not join the common opinion, taking the second igdamra(u) as a me

repetition of the first one. The two words are not identical but form a pun, whatever the reading of the first one. [For the pun as a stylistic device of the Akkadian epic cf. simply E.A. Speiser in Ancient Near Eastern Texts..., ed. J.B. Pritchard, 1950, p. 62, nn. 34 f., p. 93, n. 190, p. 94, n. 202, and also the theological play on many of Marduk's fifty names, Enuma Elish VI 123 ff.]).

35 5.7; 58.4; 63.12; 101.7.

36 9.10; 10.18; 74.21. Prov 26.28 is not clear; not counted.

37 Qal 1:0 (10.10, or to be read as Niphal); Niphal 2:0 (38.9; 51.19); Piel 2/3:0 (44.20; 51.10 [89.11 ms.]).

38 22.3; 39.3; 62.2; 65.2. Cf. No. 179.

39 19.15; 92.4; Lam 3.62. (הֶגְיוֹן סֶלָה is not counted; cf. n. 492.) For the various meanings of the root see n. 93.

40 5.6; 73.3; 75.5 (מְהוֹלָלַי [102.9] may be added).

41 11.6; 119.53; Lam 5.10.

42 50.2; 80.2; 94.1; Dt 33.2; Job 10.3. - The two outside occurrences of the verb which are transitive or have another subject would bring the ratio up to 5:2. (Job 10.22 is by-form of II עוּף or I עִיף; not counted.)

43 22.26; 25.14; 33.18; 34.8, 10; 85.10; 103.11, 13, 17; 111.5; 145.19; 147.11. Cf. No. 77. - יְרֵאֶיךָ 4:0 (31.20; 60.6; 119.74, 79) need not concern us, since the possessive suffix of the second person is only natural in a literary species which consists of addresses to God.

44 7.11; 11.2; 32.11; 36.11; 64.11; 94.15; 97.11. The ratio in the parentheses includes יְשָׁרֵי בְלִבּוֹתָם (125.4) on the one hand, and יְשָׁרֵי לֵבָב (2 Ch 29.34) on the other hand. יְשָׁרִים alone is a characteristic Proverbs expression: Prov fifteen times; Ps eight times (among which the above mentioned 125.4 is included [33.1; 49.15; 107.42; 111.1; 112.2, 4; 125.4; 140.14]); the rest of the Bible three times. Among 8(9):- times יְשָׁרֵי לֵב, not one is from a wisdom psalm, while among the 8:-:- times יְשָׁרִים, three (49.15; 112.2, 4) are!

45 With שְׁמוֹ 29.2; 66.2. With שִׁמְךָ 79.9 (96.8=29.2; not counted.)

46 With לב 57.8 (bis); 78.37; 112.7. With רוח 51.12

47 18.45 (2 Sam 22.45 has the Hitpael); 66.3; 81.16.

48 9.5; 132.11 f. The singular expression כִּסְאוֹת לְמִשְׁפָּט (122.5), though syntactically different, may have been influenced by this characteristic psalm construction. - הֵישִׁיב אֶל פִּי (Jer 29.16) occurs in a text which elsewhere, too, confuses אֶל and עַל; cf. 27.19.

49 31.1 (bis); 56.2 f. לְחֻמִי (Dt 32.24) is either passive in form but active in meaning just as the Niphal of this verb or a nomen agentis לְחוּם (= לְחוֹם*); cf. יְקוּשׁ/יְקוֹשׁ, but also GK § 27n.

50 59.17; 2 Sam 22.3; Jer 16.19.

51 18.12 (metereological phenomena); 50.3 (metereol. phenom.); 76.12 (man); 89.8 (angels), 9 (אמונה as hypostasis); 97.2 (metereol. phenom.). Man and angels are God's צבאות,

just as they are his צְבָאוֹת, a term which means either group. Metereological phenomena are regarded as angels (104.4; cmp. 148.2 f.).

52 27.5; 42.5; 76.3. סָךְ (42.5) is pausal form (GuPs, p. 181). Lam 2.6 שֻׂכּוֹ does not belong here; it probably means "fence".

53 18.3; 31.4; 42.10.

54 27.5; 31.21; 32.7; 61.5; 81.8; 91.1; 119.114. Cf. No. 89.

55 42.8; 88.17 (where חֲרוֹנֶיךָ varies the theme of "water;" cf. the next verse and also vv. 7 f.); 124.4 f. The inclusion of a variant with another verb, viz. צָפוּ (מַיִם עַל רֹאשִׁי) (Lam 3.54) would bring the ratio up to 5:0.

56 Poel 146.9; 147.6. Hitpoel 20.9.

57 Not in the technical meaning of the tablets of the Law.

58 19.8; 78.5; 81.6; 119.88; 122.4. Cf. No. 93.

59 28.7(8?); 46.2; 59.17, 18; 62.8; 81.2; Jer 16.19. Possible outside occurrences Ju 9.51; Isa 49.5; cf. n. 137. - It is not easy to come to a decision on this word and its demarcation from its homograph "might" (√עזז). LVT, p. 693, has more occurrences than are listed here; GB, pp. 575 f., has none. Both are inconsistent. LVT derives מעוז from √עזז, but renders it, inter alia, by "Zufluchtsstätte", p. 545, while GB derives part of the מעוז occurrences from √עוז, p. 443.

60 71.13; 89.46; 109.29.

61 31.19; 75.6; 94.4; 1 Sam 2.3. This word is alway found in connection with, or in the vicinity of, II √דבר, "speak".

62 77.15; 78.12; 88.11; Ex 15.11; Isa 25.1. This phrase is entered here by reason of the exclusiveness of its ratio. It is, however, rather a special case of No. 103.

63 19.9; 103.18; 111.7. In addition, this word is found 21 times in Ps 119.

64 Piel 88.17; 119.139. Hiphil 18.41; 54.7; 69.5; 73.27; 94.23 (bis); 101.5, 8; 143.12. (Qal and Niphal 0:3. Together 11:3.)

65 48.11; 65.6; Isa 26.15. Note further קְצָוֹת (שְׁבִי 65.9) which would bring the ratio to 4:0.

66 verb 2.1. Nouns a) רֶגֶשׁ 55.15; b) רגשָׁה 64.3.

67 51.13; Isa 63.10 f.

68 10.7; 35.20; 38.13.

69 75.9; 101.8; 119.119. (יִשְׁעֵי הָאָרֶץ occurs once outside [Ez 7.21]. יְשָׁעִים is frequent in many parts of the Bible.) Cf. No. 48.

70 9.10 (bis); 18.3; 46.8; 48.4; 59.10, 17; 62.3; 94.22; 144.2. Profane meaning 0:2. Together 10:2. Cf. No. 1

71 2.4; 37.13; 59.9.

72 42.8; 88.8; 93.4; 2 Sam 22.5.

73 5.9; 27.11; 54.7; 56.3; 59.11. - שׁוּרַי (92.12), a variant, may be added, bringing the ratio to 6:0.

74 10.7; 55.12; 72.14. The pl. occurs once (Prov 29.13). By emendation one may add Ps 90.11(וּמִי יֵרָא תָּךְ' עֶבְרָתֶךָ ; cf. BH) and Jer 9.4 f. (הֶעָוּו נִלְאוּ לְשָׁקֵר: תָּךְ' בְּתוֹךְ מִרְמָה בְּמִרְמָה ; cf. BH), thus changing the ratio to 4:1

75 Also the following items occur in the psalms only: 140) a) I זמר verb; 143) רום Polel..., "praise;" 150) עשור ; 153) ...suffix...used with prepositions; [160) המה אזנך] 162) מאד preceding the modified word. They have been grouped, however, according to principles which determine subsequent lists, in order to bring different facets of psalm language into sharper relief.

76 For details see above, p. 7.

77 29.1; 89.7; Ex 15.11; '58.2'. Outside Dan 11.36 (Job 41.17?). For the meaning see the end of n. 376.

78 33.4; 36.6; 40.11; 88.12; 89.2, 3, 6, 9, 25, 34, 50; 92.3; 96.13; 98.3; 100.5; 119.75, 90, 138; 143.1; Dt 32.4; Isa 26.2; Lam 3.23. Ps 119.30 probably belongs here. On the other hand, אמונה of man is distributed 1/2:21 (37.3, possibly 119.30; outside Ex 17.12 and the pl. Prov 28.20 not counted); cmp. No. 71. Out of -:21 occurrences, more than 6 באמונה in Kings and Chronicles mean "honestly", referring to the administration of Temple property.

79 19.3 f.; 68.12; 77.9. אִמְרוֹ (Job 20.29) belongs here somehow, though going back to *אֵמֶר - מִפִּי אֵמֶר (Hab 3.9) has nothing to do with our word; cf. U. Cassuto, Annuario di Studi Ebraici 2 (1938), p. 18. - Cf. No. 46.

80 12.7 (bis); 17.6; 18.31; 105.19; 147.15 (138.2; text?). In addition, this word is found nineteen times in Ps 119. Prov 30.5 is not counted; it is a psalm quotation (cf. Ps 18.31). - Cf. No. 45.

81 2.8; 22.28; 59.14; 67.8; 72.8; 98.3; 1 Sam 2.10; Jer 16.19.

82 רִשְׁעֵי אֶרֶץ 3:0 (see n. 69); נְאַמְנֵי א' 1:0 (10.18); מְגִנֵּי א' 1:0 (47.10); רִגְעֵי א' 1:0 (35.20); מַלְכֵי א' 5:2 (see n. 124); עֲנִיֵּי א' 1:3 (76.10; 2:2 (2.10; 148.11); שִׁפְטֵי א' of these four occurrences, three are Qeres for the Ketivs ענוי [76.10; Am 8.4; Zeph 2.3]); זְקֵנֵי א' 0:1; אֲסִירֵי א' 0:1; נִכְבְּדֵי א' 0:2. The following genitive constructions do not belong here: שְׁנֵי א' 0:1; עֲנֵוֵי א' 0:1; שְׁכֵנֵי א' 0:1; יוֹעֲצֵי א' 0:1; (22.30; preferably יְשֵׁנֵי'); עֲתוּדֵי א' (Isa 14.9); קְטֵנֵי א' (Prov 30.24). In the first two cases, ארץ means "netherworld" as in Jonah 2.7 and quite commonly in Akkadian. (For Ps 22.3 the meaning "soil" is possible, too.) The third case is from a proverb about small ground animals; ארץ indicates the element as in חַיְתוֹ א' (Ps 79.2; Gen 1.24) as distinct from water and air.

83 1.1; 2.12; 32.1 f.; 33.12; 34.9; 40.5; 41.2; 65.5; 84.5 f., 13; 89.16; 94.12; 106.3; 112.1; 119.1 f.; 127.5; 128.1; 137.8 f.; 144.15 (bis); 146.5.

84 17.5; 37.31; 40.3; 44.19; 73.2. The text of 17. (which has אֲשׁוּרַיִם like Job 31.7) is not certain.

85 10.4, 6, 11, 15, 18; 16.2, 4 (bis), 8; 17.3 (bis

21.3, 8, 12; 30.7; 32.9; 46.6; 49.13; 58.9; 78.44; 93.1; 104.5, 9 (bis); 119.121; 140.11 f.; 141.4; 147.20; Isa 26.10 f., 14 (bis), 18 (bis); 33.20 (ter). Of the 39:- times, 6 are from Isa 26 and 3 from Isa 33. The Qere in Hos 9.16 is not counted, the Ketiv being preferable. For the odd concentration of the word in certain books of the Bible see LVT, p. 128.

86 11.4; 12.2; 14.2; 21.11; 31.20; 36.8; 49.3; 57.5; 58.2; 62.10; 66.5; 89.48; 90.3; 107.8; 115.16. Prose Jer 32.19.

87 94.2; 140.6 and the following nine emendations of MT בִּלְעָא, most of them according to B. Duhm, Die Psalmen, 1899, a.l., and H.L. Ginsberg, HUCA 23 I (1950-51), pp. 98 f.: 9.6, 16, 18, 20 f.; 10.16; 59.6, 9; 118.10. (Six are from one poem! [Ps 9 f.]). The assumed error in MT goes back to the phonetic variant *בְּלַעָא=*בְּלַּעָא; the latter was then read בִּלְעָא. For a similar error cf. No. 64.

88 17.10; 89.10; 93.1; Isa 12.5; 26.10.

89 9.15; 13.5 f.; 14.7; 16.9; 21.2; 31.8; 32.11; 35.9; 48.12; 51.10; 89.17; 96.11; 97.1, 8; 118.24; 149.2; Isa 25.9 (Hab 1.15; 3.18). - Ps 2.11; Hos 10.5 are not counted; they mean "fear, tremble" (from √גיל?; see my remarks, HUCA 24 [1952 f.] p. 111). - The alternative 20/-:- or -/18:- and -:20/- or -:-/22 depends on whether or not the passages in the parentheses are regarded as psalm passages.

90 Note that with the preposition עַל the ratio is 5+1 prose:1 (13.6; 103.10; 116.7; 119.17; 142.8. Prose

2 Ch 20.11), while with other prepositions, suffixes, or a direct object it is 5:9 (7.5; 18.21; 137.8; Isa 63.7 [bis]).

91 3.4; 18.3, 31; 28.7; 33.20; 59.12; 84.12; 115.9; 119.114; 144.2. In 7.11 and 18.36, which are not counted, the word has a religious meaning, too. J.H. Patton, Canaanite Parallels in the Book of Psalms, 1944, p. 41, assumes √מגן with the meaning "beseech, do homage" as in Ugaritic (also known from Aramaic and Arabic) in a number of the above listed psalm passages. This is at best possible only in 7.11.

92 a) Verb 5:1 (35.5; 36.13; 62.4; 118.13; 140.5). b) Substantives: דְּחִי 1:0 (56.14); מְדֻחָה 0:1. The participle (יִשְׂרָאֵל-)נְדָחֵי (147.2; outside Isa 11.12; 56.8) is identical with נִדְחֵי (Jer 49.36) and belongs to √נדח (GB, p. 160; GK § 20 m).

93 1.2; 2.1; 35.28; 37.30; 38.13; 63.7; 71.24; 77.13; 115.7; 143.5; Isa 38.14 (Isa 59.11. Reading וְהִגּוּ' [Isa 59.13] instead of MT וְהֹגֶה or understanding it as a Qal would add another alternative figure to the ratio; cf. n. 89 It is hard to break the verb up into more accurate meanings, as the limits are vague. Mere uttering of a sound by man or beast is according to a) LVT, p. 224, 1:2, b) GB, p. 173, 1: This would leave for the meanings "think" and "speak" (GB) t ratios s) 11(12)/10:7/8(9); b) 11(12)/10:5(6)/7.

94 21.6; 96.6; 104.1; 111.3. This combination of the two words is psalm language, whereas הוֹד alone is 8:13 and הָדָר alone is 11:17.

95 Sing. 52.9; pl. 5.10; 38.13; 52.4; 55.12; 57.2; 91.3; 94.20. The total of psalm occurrences would not be changed if, following S, we were to drop 52.9 and add 74.19 for חיתך (while the ratio in the psalms of pl. to sing. would be a clear 8:0). The total of the outside occurrences cannot so easily be given. The parenthesized -(6) add the two Qeres (Job 6.2; 30.13) to the -:4-, which latter, in turn, include Prov 11.6 (against LVT, p. 228).

96 With קדשך 5.8; 79.1; 138.2; Jonah 2.5, 8. With קדשו 11.4. Cf. No. 116.

97 38.7; 55.15; 81.14; 85.14; 86.11; 89.16; 104.3, 10, 26; 115.7; 131.1; 142.4; Lam 5.18 (Isa 59.9; Hab 3.11). For the alternative ratios cf. n. 89.

98 19.14; 86.14. In addition, this word is found six times in Ps 119. Emend זרים of Isa 25.2 (G), 5 (G, T; cf. the parallelism עריצים־זרים in 13.11). זרים is written for זדים also in Ps 54.5, as the almost identical verse 86.14 shows. An error of a similar kind is indicated in No. 53. - The sing. occurs once, outside.

99 6.6; 9.7; 30.5; 34.17; 97.12; 102.13; 109.15; 111.4; 112.6; 135.13; 145.7; Isa 26.8, 14.

100 43.2; 44.10, 24; 60.3, 12; 74.1; 77.8; 88.15; 89.39. - Hos 8.5 is not counted. It probably means "be fat"; cf. והרי זנחתיה (Tanḥuma Balaq and Num. Rabba to 23.10).

101 Piel 22.30; 30.4; 33.19; 41.3; 71.20; 80.19; 85.7; 138.7; 143.11; 1 Sam 2.6; Hab 3.2. Prose Ne 9.6.

In addition, the Piel is found eleven times in Ps 119, of which it appears nine times in the form חִנַּנִי. Of the outside material, Ne 3.34 is not counted. It means "assemble" as in Zech 10.9; 'Nu 24.23' (for the text cf. W.F. Albright, JBL 63 [1944], p. 222, n. 108) and Phen., Sl. 4.2. - Hiphil Isa 38.16 The ratios state that the psalms use the Piel 10 to 20 times as much as the Hiphil (depending on how much is allowed for the repetitions in Ps 119), while the rest of the Bible uses it only 1½ times as much. The meaning of both stems is identical, notwithstanding the attempt of LVT, p. 293, to detect differences.

102 Qal 0:1. Niphal 1:2 (60.7). Piel 9:1 (6.5; 18.2 34.8; 50.15; 91.15; 116.8; 119.153; 140.2). - The numeration of the root follows GB. The etymology of the sequence of the consonants חלץ is disputed. GB, p. 236, has three different roots; LVT, p. 305, assumes only one root. At any rate, biblical speakers and writers were hardly conscious of any connection among the three basic meanings of the verb(s) חלץ.

103 4.2; 6.3; 9.14; 25.16; 26.11; 27.7; 30.11; 31.10; 41.5, 11; 51.3; 56.2; 57.2; 59.6; 67.2; 77.10; 86.3, 16; 102.14; 119.29, 58, 132; 123.2 f.; Isa 26.10; 33.2. Of these 26:- times, 20 are חָנֵּנִי, חָנֵּנוּ, חָנֹּנוּ.

104 37.21, 26; 109.12; 112.5. All four mean "support" Three (37.21, 26; 112.5) are from wisdom psalms.

105 Poel 1:1 (102.15). Piel, Hitpael 2+2 prose: 7 (30.9; 142.2. Prose 1 Ki 8.33, 47). Jer 22.23 (Niphal?) is

uncertain; not counted.

106 4.4; 12.2; 16.10; 18.26; 30.5; 31.24; 32.6; 37.28; 43.1; 50.5; 52.11; 79.2; 85.9; 86.2; 89.20; 97.10; 116.15; 132.9, 16; 145.10, 17; 148.10; 149.1, 5, 9; 1 Sam 2.9. Vocalize 'חֲסִידֶךָ' Dt 33.8 (against F.E. König, Historisch-kritisches Lehrgebäude der hebräischen Sprache II 2, 1897, p. 403). - Twice חסיד is a divine epithet (145.17; Jer 3.12). The two remaining passages outside of the psalms (Mi 7.2; Prov 2.8) where חסיד refers to man are closely related to the psalms (cmp. Ps 12.2; 1 Sam 2.9). This makes the word virtually an exclusive psalm term.

107 Cf. No. 44 and n. 78.

108 The following occurrences are not counted because of the difficulties of the texts or of ambiguities in the meanings: 52.3; 89.3; 101.1; 141.5; Prov 14.34. Gen 19.19 is included in +12:-. 1 Sam 20.14; 2 Sam 9.3 are included in -:57, as is Dt 33.8 (cf. the preceding note), although in the latter case a different arrangement is conceivable, interpreting the pronominal suffix 'חֲסִידֶךָ' as a genitivus subjectivus.

109 2.12; 5.12; 7.2; 11.1; 16.1; 17.7; 18.3, 31; 25.20; 31.2, 20; 34.9, 23; 36.8; 37.40; 57.2 (bis); 61.5; 64.11; 91.4; 118.8 f.; 141.8; 144.2; Na 1.7. - Prov 30.5 is a quotation from Ps 18.31; not counted. All the psalm passages and six outside passages speak of men who strive to, or do, חסה by God (Dt 32.37 by foreign gods). Twice (Ju 9.15; Isa 30.2) the word is used in a nonreligious sense. Cf. No. 73.

110 14.6; 46.2; 61.4; 62.9; 71.7; 91.2, 9; 94.22; 142.6; Isa 25.4; Jer 17.17. In addition, the word is used in a general religious sense 62.8; 73.28.

111 104.18 and the two references at the end of the preceding note.

112 68.5, 19; 77.12; 89.9; 94.7, 12; 102.19; 115.17 f 118.5, 14, 17, 18, 19; 122.4; 130.3; 135.4; 150.6; Isa 38.11. הַלְלוּיָהּ, whether written in one word or in two (135.3), is not ted; cf. n. 203. Nor is Isa 26.4; text? In Isa 38.11, יה of (editions) is supported against יהוה of mss., versions by 1QIs^{a} which has only one יה. There is some doubt as to text and meaning of כִּסֵּא יָהּ (Ex 17.16).

113 31.25; 33.18, 22; 69.4; 71.14; 130.7; 131.3; 147.11; Job 14.14. In addition, this word is found five times in Ps 119, with יְחַלְתִּנִי in v. 49 not counted.

114 16.11; 17.7; 18.36; 20.7; 44.4; 48.11; 60.7; 63.9; 74.11; 77.11; 78.54; 80.16, 18; 98.1; 110.1; 118.15, 16 (only one is counted); 138.7; 139.10. In all these occurrences, ימין is a metaphor for God's (right) hand. In addition to the -:4, there are three passages in which ימין of God means His right side (e.g. Zech 3.1).

115 15.4; 22.24; 66.16; 115.11, 13; 118.4; 135.20. - But the sing. יְרֵא/יִרְאַת יהוה/אֱלֹהִים is not a psalm term: its ratio is 3:9 (95.12; 128.1, 4). - Cf. No. 12.

116 65.6; 106.22; 139.14; 145.6; Isa 64.2. Prose 2 Sam 7.23

117 9.9; 17.2; 58.2; 75.3; 96.10; 98.9; 99.4; Isa 26.7. Prose 1 Ch 29.17. Prov 23.31 and Cant 7.10 are not counted. There the word describes the wine. For a similar reason, Cant 1.4 is doubtful (this is indicated by the alternative ratio -:7/8.); note that יין precedes.

118 7.10; 8.4; 9.8; 21.13; 24.2; 40.3; 48.9; 68.10; 90.17 (bis); 99.4; 119.30; Ex 15.17. Prose 2 Sam 7.24.

119 7.13; 11.2; 37.23; 59.5; 87.5; 107.36; 119.73.

120 33.14; 89.15; 97.2; 104.5; Ex 15.17; 1 Ki 8.13. Prose 1 Ki 8.39, 43, 49.

121 38.17; 46.3, 7; 55.23; 60.4; 66.9; 94.18; 121.3.

122 10.6; 13.5; 15.5; 16.6; 17.5; 21.8; 30.7; 46.6; 62.3, 7; 82.5; 93.1; 96.10; 104.5; 112.6; 125.1. (Possibly 140.11 [Qere]; text? The expression is similar to that of the Hiphil 55.4) Although there seems to be no difference in meaning between the Qal and the Niphal, the psalms plainly prefer the Niphal.

123 Hiphil 55.4.

124 2.2; 76.13; 89.28; 138.4; 148.11. Cf. No. 48.

125 19.3; 59.8; 78.2; 94.4; 119.171; 145.7. This meaning is semantically set apart from "flow, make flow", whether or not one follows GB, p. 481, in assuming a separate root II נבע.

126 47.10; 83.12; 107.40; 113.8 (bis); 118.9; 146.3; 1 Sam 2.8. The ratio of the sing. is 0:11 (0:12 with Cant 6.12. But that passage [6.12b-7.1] is probably to be read. שָׁם תְּנִי מֵרֵךְ'

בַּת עַמִּינָדָב שׁוּבִי, שׁוּבִי הַשּׁוּלַמִּית at the suggestion of N.H. Tur-Sinai, Halashon wehasefer II, 1950 f., pp. 385 f.

127 28.9; 33.12; 74.2; 78.62, 71; 94.5, 14; 106.5, 40; Isa 63.17; Joel 2.17; Mi 7.14, 18. Prose Dt 9.26, 29; 1 Ki 8.36, 51. It is possible that נחלה is a metaphor for Israel in one or more of the following outside passages: 1 Sam 26.19; Jer 12.7, 8, 9.

128 9.7, 19; 10.11; 13.2; 16.11; 44.24; 49.20; 52.7; 68.17; 74.1, 3, 10, 19; 77.9; 79.5; 89.47; 103.9; Isa 33.20; Jer 15.18; Job 14.20; Lam 5.20 (Hab 1.4; cf. n. 89). 1 Sam 15 Lam 3.18; 1 Ch 29.11 have other meanings and are not counted.

129 17.11; 18.6; 22.13, 17; 88.18; 109.3; 118.10, 11 (only one is counted), 12. All are סַבּוּנִי or סְבָבוּנִי.

130 49.6; 71.21; 114.3, 5.

131 7.8; 26.6; 32.7, 10; 55.11; 59.9; Jonah 2.4, 6.

132 17.8; 27.5; 31.21; 64.3; Job 14.13.

133 10.11; 13.2; 22.25; 27.9; 30.8; 44.25; 88.15; 102.3; 143.7; Isa 64.6; Job 13.24. Niphal (without פנים) 89.47. 69.18 is only a slight variant of the formula of 27.9 (102.3; 143.7); not counted. הַסְתֵּר וְאֶקְצֹף (Isa 57.17) may be ad to the outside occurrences; vocalizing as Niphal is possible.

134 83.18; 92.8; 132.12, 14; Isa 26.4. Cf. Nos. 92, 99 f.

135 9.19; 19.10; 21.7; 22.27; 37.29; 61.9; 89.30; 111.3; 112.3; 148.6; Isa 64.8; Mi 7.18.

136 25.10; 78.56; 93.5; 99.7 (probably 132.12).

In addition, this word is found fourteen times in Ps 119. Its identity is uncertain. It rests on the correctness of the vocalization of the Masorah which distinguishes it (artificially?) from עֵדוּת. Cf. also No. 26.

137 Cf. n. 59. The lowest figure, -:(33?), refers to the possibility of deriving Ju 9.51 from √עוז (cf. n. 59); but this is not very likely. 2 Ch 30.21 is not counted, the text being uncertain.

138 77.4; 107.5; 142.4; 143.4; Jonah 2.8.

139 7.18; 9.3; 18.14; 21.8; 46.5; 47.3; 50.14; 73.11; 77.11; 78.17; 82.6; 83.19; 91.1, 9; 92.2; 97.9; 107.11; once in אֵל עֶלְיוֹן (78.35); twice in אֱלֹהִים עֶלְיוֹן (57.3; 78.56). - Gen 14.18, 19, 20 are not counted, since Melchizedek's god is meant; only v. 22, where Abram establishes the identification of that god with his own, is counted as an outside occurrence.

140 Poel: Lam 1.22 (bis); 2.20. Poal: Lam 1.12. Hitpoel:141.4.

141 עולם (adv.) has the ratio 5:0 (61.8; 66.7; 89.2 f., 38 [Isa 64.4, a psalm, is not counted; text?]), and thus might constitute a separate item in the first list. - לְעֵילוֹם (2 Ch 33.7) is counted as an outside occurrence. לעולם is not counted in the expression לעולם ועד in this number but in No. 99. Cf. also Nos. 100 f., 204.

142 עוֹלָם וָעֶד 5:1 (10.16; 21.5; 48.15; 52.10; 104.5). לְעוֹלָם וָעֶד 6:3 (9.6; 119.44; 145.1, 2, 21; Ex 15.18). Cf. Nos. 91 f., 98, 100 f., 204.

143 113.2; 115.18; 121.8; 125.2; 131.3.

144 עולמים 5/6:2 (61.5; 77.6; 145.13; 1 Ki 8.13; Isa 26.4 [Isa 51.9; see n. 89]). לעולמים 1:1 (77.8). עד עולמי עד 0:1.

145 עלז verb 28.7; 60.8; 68.5; 94.3; 96.12; 149.5; Jer 15.17 (Hab 3.18; see n. 89). עלץ verb 5.12; 9.3; 25.2; 64.4; 1 Sam 2.1.

146 √עלץ 5.12; 9.3; 25.2; 64.4; 1 Sam 2.1; 1 Ch 16.32 (Hab 3.14; see n. 89). √עלז 28.7; 60.8; 68.5; 94.3; 96.12; 149.5; Jer 15.17 (Hab 3.18). √עלם no psalm occurrences. - Job 39.13 is not counted (meaning?). Although the tendency of the psalms to use √עלץ and of the rest of the Bible to use √עלז and √עלם is unmistakable, it asserts itself only with varying consistency: 96.12 has √עלז, while the parallel text 1 Ch 16.32 has √עלץ.

147 77.12; 77.15; 78.12; 88.11, 13; 89.6; 119.129; Ex 15.11; Isa 25.1. - Lam 1.9 is not counted, as its meaning is different. Cf. Nos. 30, 104.

148 9.2; 26.7; 40.6; 71.17; 72.18; 75.2; 78.4, 11, 32; 86.10; 96.3; 98.1; 105.2, 5; 106.7, 22; 107.8, 24; 111.4; 119.18, 27; 136.4; 145.5; Mi 7.15. Prose Ne 9.17. Not counte because of different meanings: 131.1; Job 42.3; Dan 8.24; 11.3

149 17.13; 18.3, 44, 49; 22.5, 9; 31.2; 37.40 (bis); 40.18; 43.1; 56.8; 71.4; 82.4; 91.14; 144.2 (32.7 text?, meaning?). Job 21.10 has a different meaning; not counted.

150 5.6; 6.9; 7.14, 16; 11.3; 14.4; 15.2; 28.3; 31.20

36.13; 58.3; 59.3; 64.3; 68.29; 74.12; 92.8, 10; 94.4, 16; 101.8; 119.3; 125.5; 141.4, 9; Ex 15.17; Isa 26.12; Job 7.20. - The paranomastic expressions 44.2 and Hab 1.5 are not entered here, since they are counted in No.107; cf. p. 6.

151 9.17; 44.2; 64.10; 77.13; 90.16; 92.5; 95.9; 111.3; 143.5; Dt 32.4; Hab 3.2.

152 28.5.

153 46.9.

154 17.5; 57.7; 58.11; 74.3; 85.14; 119.133; 140.5; Isa 26.6. The parenthesized -:...(5) refers to Ju 5.28, whose meaning is not clear.

155 68.23; 69.3, 16; 88.7; 107.24; Ex 15.5; Mi 7.19; Jonah 2.4. Prose Ne 9.11.

156 18.3, 32, 47; 19.15; 28.1; 31.3; 62.3, 8; 73.26; 78.35; 89.27; 92.16; 94.22; 95.1; 144.1; Dt 32.4; 1 Sam 2.2; Isa 26.4.

157 72.16; 90.6; 92.8; 103.15 (132.18. In this passage the word might be denominated from the צִיץ of the high priest; consequently, it would not belong here).

158 18.7; 31.10; 59.17; 66.14; 69.18; 102.3; 106.44; 107.6; 119.143; Isa 25.4; 26.16; Job 7.11; Lam 1.20. Job 36.16 is possibly 113) II צר, "adversary" (apposition to רַחַב, "hell"; cf. partly B. Szold, Sefer ʾiyov (Das Buch Hiob), 1886, p. 419.). Not counted: Isa 5.28; Job 41.7, both mean צֹר, "flint". Job 36.19 is uncertain. - Cf. No. 209.

159 3.2; 13.5; 27.2, 12; 44.6, 8, 11; 60.13 f.;

74.10; 78.42, 61, 66; 81.15; 89.24, 43; 97.3; 105.24; 106.11; 107.2; 112.8; 119.139, 157; 136.24; Gen 14.20; Isa 26.11; 63.18; 64.1; Na 1.2; Lam 1.10. Prose Ne 9.27. Not counted (text?) Jer 48.5; Ez 30.16. The alternative depends upon the interpretation of Job 36.16; cf. the preceding note.

160 6.8; 7.5, 7; 8.3; 10.5; 23.5; 31.12; 42.11; 69.20; 74.4, 23; 143.12.

161 17.13; 18.6, 19; 21.4; 59.11; 68.26; 79.8; 88.14; 89.15; 95.2; 119.147 f. - Ne 13.2 is a quotation from Dt 23.5; not counted. Twenty forms are Piel; the remaining two, both outside, are Hiphil.

162 שֵׁם קָדְשׁוֹ 4:0 (33.21; 103.1; 105.3; 145.21); הַר ק' 3:0 (3.5; 48.2; 99.9); זֵכֶר ק' 2:0 (30.5; 97.12); רוּחַ ק' 2:0 (Isa 63.10 f.; cf. No. 35); מָקוֹם ק' 1+1 prose:0 (24.3. Prose Ezra 9.8); גְּבוּל ק' 1:0 (78.54); פֶּתַח ק' 1:0 (47.9); מְרוֹם ק' 1:0 (102.20); שְׁמֵי ק' 1:0 (20.7); דְּבַר/דִּבְרֵי ק' 1:1 (105.42); זֶרַע ק' 1:1 (98.1); הֵיכַל ק' 1:2 (11.4; cf. No. 62) מָעוֹן ק' 1:3 (68.6). - While קָדְשְׁךָ is natural in prayer and קָדְשִׁי in the divine speech which is found chiefly in the Prophets, קָדְשׁוֹ might not be expected to have any leaning toward the psalms or any other type of biblical literature.

163 Qal 3:3 (25.3; 37.9; 69.7). Piel 20/18 :15/17 (25.5, 21; 27.14 [bis]; 37.34; 39.8; 40.2; 52.11; 56.7; 69.21; 119.95; 130.5 [bis]; Isa 25.9; 26.8; 33.2; 64.2; Jer 14.22. [Isa 59.9, 11; cf. n.89]. Prose Gen 49.18. Jer 14.19 is identical with 8.15; not counted).

164 18.40, 49; 44.6; 74.23; Ex 15.7; Lam 3.62. (Jer 51.1 not counted.) Only those occurrences are counted where the nominal function of the participle becomes manifest through its possessive suffixes (קָמַי etc.). The verbal aspect (קָמִים עָלַי) is not taken into consideration.

165 ראה Qal 22.18; 54.9; 112.8; 118.7. Hiphil 59.11. הביט 92.12.

166 65.10; 120.6; 123.4; 129.1 f.

167 Polel 4:0 (9.14; 18.49; 27.5; 1 Sam 2.7). Hiphil 4:2 (3.4 with רֹאשִׁי object; 75.8; 89.20; 113.7). 89.43 not counted.

168 75.5 f., 11; 89.18, 25; 92.11; 112.9; 148.14; 1 Sam 2.1, 10. The meaning of 1 Ch 25.5 is not clear; it is not counted.

169 32.2; 52.4; 101.7; 120.2 f. - The alternative refers to קֶשֶׁת רְמִיָּה (78.57; Hos 7.11) which may be either "treacherous" or "slack bow".

170 22.17; 26.5; 27.2; 37.1, 9; 64.3; 92.12; 94.16; 119.115; Jer 20.13. (The sing. is 0:2, which would bring the ratio to 10:8.) 37.1 and Prov 24.19 are almost identical. Since dependency could not be established for either passage, both are counted.

171 a) 4:2 (104.27; 119.166; 145.15; Isa 38.18). b) 2:0 (119.116; 146.5).

172 20.2; 59.2; 69.30; 91.14; 107.41 (all factitive [Piel]. Outside Prov 18.10; 29.25 [Job 5.11?]; all stative

or passive).

173 38.21; 71.13; 109.4, 20, 29.

174 55.18; 69.13; 77.4, 7, 13; 105.2; 143.5; 145.5; Job 7.11. In addition, the word occurs six times in Ps 119.

175 The plural prevails (8:3). Sing. 55.13. Pl. 18.41; 44.8, 11; 68.2; 81.16; 83.3; 89.24; 139.21. - Note that שׁוֹנֵא has the ratio 14:39.

176 16.8; 21.6; 89.20; 119.30. 18.34 may belong to I √שׁוה, "make like". Isa 38.13 is not clear; not counted.

177 a) "Pit" 5:3 (7.16; 9.16; 35.7; 94.13; Job 9.31 [or to b) ?]); b) "hell" 7:8 (16.10; 30.10; 49.10; 55.24; 103.4; Isa 38.17; Jonah 2.7).

178 44.14; 79.12; 80.7; 89.42.

179 43.3; 84.2; 132.5, 7. For 46.5 either the meanin of the sing. (M. Buttenwieser, The Psalms, 1938, p. 513) or of the pl. (H. Schmidt, Die Psalmen, 1934, p. 87 f.) is possible, but the sing. is preferred, since מִקְדְּשֵׁי אֵל (73.17) is a synonymous and formally identical expression, and there a plurality of sanctuaries is most unlikely. In all psalm occurrences the Temple in Jerusalem is meant. In the two outside occurrences (Job 21.28; 39.6) the meaning is profane.

180 9.9; 18.16; 19.5; 24.1; 33.8; 50.12; 77.19; 89.12; 90.2; 93.1; 96.10, 13; 97.4; 98.7, 9; 1 Sam 2.8; Isa 26.9, 18; Na 1.5.

181 33.7; 71.20; 77.17; 78.15; 106.9; 107.26; 135.6; 148.7; Ex 15.5, 8; Isa 63.13. The notion of the dual (or the

pl.) underlies 42.8.

182 Since neither GB nor LVT differentiate homonymous roots of עזר, the present numeration must be explained. I √עזר conveys the idea of "help". Its first radical corresponds to Arabic ع, its second to Arabic ذ, Aram. ד; cf. GB, p. 578. II √עזר means "behave in a manly way, be a hero" with its derivations. It occurs in 89.20; 1 Ch 5.20; 12.1; 2 Ch 26.15. Its first radical corresponds to Ug. ġ; cf. H.L. Ginsberg, JBL 57 (1938), pp. 210 f., n. 5; W.F. Albright, BASOR 94 (1944), p. 32, n. 3; UH § 18.1560. There is probably a third root, III √עזר, meaning "withhold". Its first radical corresponds to Arabic غ, its second to ز; cf. LVT, p. 695. It underlies עֲזָרָה, "enclosire, yard".

183 12.6; 18.3, 36, 47; 20.7; 24.5; 25.5; 27.1, 9; 50.23; 51.14; 62.8; 65.6; 69.14; 79.9; 85.5, 8, 10; 95.1; 132.16; 1 Ch 16.35; (Hab 3.13 [the first time; the text of the second is not certain], 18; cf. n. 89).

184 The alternative ratios depend on the inclusion of Isa 59.11 and/or Hab 3.18 in the psalm material or their exclusion therefrom.

185 18.51; 28.8; 42.6; 44.5; 53.7; 74.12; 116.13; Isa 26.18. The one outside occurrence is Isa 33.6, which is part of a liturgy (cf. H. Gunkel, ZAW 41 [1924], pp. 177-208) though hardly a psalm itself.

186 ישׁוּעָה and ישׁוּעוֹת mean exactly the same. The difference is one of form, not of content. Using or not

using either one is a stylistic peculiarity; therefore each form is entered separately.

187 68.21

188 33.17; 37.39; 38.23; 40.11, 17; 51.16; 60.13; 71.15; 119.41, 81; 144.10; 146.3; 2 Ch 6.41.

189 In Rabbinic Hebrew the word ישועה, though well known, has become so odd and תשועה comes so naturally that the Midrash replaces the former by the latter in an otherwise verbal citation from Ps 3.3: רבים שהיו רבים בתורה אומרים לנפשי אומרים לדוד אדם ששבה את הכבשה והרג את הרועה והפיל את ישראל בחרב יש לו תשועה אין ישועתה לו באלהים, "Great ones, [i.e.] who were great in the Tora, were saying to me, [i.e.] were saying to David [see v.1]: Is there salvation for a man who robbed the lamb and killed the shepherd and felled Israel w the sword [referring to 2 Sam 11 f.]? There is no salvation for him in God!" The continuation of this Midrash again replaces ישועה by תשועה (Pesikta de R. Kahana, ed. Buber, 1868, fol. 10b, and the parallels [with occasional variants]: Tanḥuma, Tisa § 4; Tanḥuma, ed. Buber, 1885, Tisa, p. 106; Midrash Tehillim, ed. Buber 1891, p. 38 [has תקנה instead of תשועה]; Pesikta Rabbati, ed. Friedmann, 1880, fol. 39a [has אין לזה ישועה מעתה and in the continuation מעתה אין לאלו עמידה ולא ישועה; obviously inferior variants]).

190 P. 24, No. 158

191 לי ישועה 3.9; 118.14, 21 (and two outside occurrences 2 Sam 10.11; Job 13.16). ישועתה לי 3.3; 80.3; Jonah 2.10

192 See No. 137.

193 Cf. J. Weingreen, VT 4 (1954), p. 53.

194 יְשַׁע 9/8:2/3 (18.47; 24.5; 25.5; 27.9; 65.6; 79.9; 85.5; 1 Ch 16.35 [Hab 3.18; cf. n. 89]; outside Isa 17.10; Mi 7.7); יְשׁוּעָה 2:0 (88.2; Isa 12.2 [this passage has אֵל- and not אֱלֹהֵי- which is common in this phrase]). תְּשׁוּעָה 1:0 (51.16).

195 עזרתה ל- Ps 60.13. עזרת ל- Jer 37.7; עזרה ל- 44.27; 63.8; 94.17. The exception is וְלֹא לְעָזְרָה לוֹ (2 Ch 28.21). The style of Chronicles in general and of this paragraph in particular is hardly typical of biblical Hebrew; cf. vv. 22b, 23b.

196 22.20; 38.23; 40.14.

197 P. 64.

198 But see nn. 201, 208.

199 16.7; 26.12; 34.2; 63.5; 66.8; 68.27; 96.2; 100.4; 103.1 f., 22; 104.1, 35; 113.2; 115.18; 132.15; 134.1 f.; 135.19; 145.1 f., 10, 21. Not counted 103.21, 22 (second time); 135.19 (second time), 20 (both times). The alternative -:11/12 refers to Job 2.9 where בֵּרַךְ may have either a direct or a euphemistical meaning.

200 Ne 9.5; 1 Ch 17.27. - The participle בָּרוּךְ with God as subject must always be prayer. Therefore, it would make no sense to include it in the list. It may be noted, however, that it is not as frequent in poetry as it is in prose. (It should be kept well in mind that poetical prayers ["psalms"] are much more frequent than prose prayers.) For "בָּרוּךְ is God"

the ratio between poetry and prose is 15:17 (poetry 18.47; 28.6; 31.22; 41.14; 66.20; 68.20, 36; 72.18 f.; 89.53; 118.26; 119.12; 124.6; 135.21; 144.1).

201 The sum total of occurrences, including those which do not refer to God, is given in parentheses.

202 18.4; 48.2; 96.4; 113.3; 145.3. - 78.63 is not counted.

203 104-106; 111-113; 115-117; 135 (including that of v. 3; cf. n. 112); 146-150.

204 Hab 3.3 means "splendor"; not counted.

205 95.2; 119.54. Both 2 Sam 23.1 and Isa 25.5 belong, contrary to the dictionaries, to III √זמר (cf. זִמְרָה, "strong"). Job 35.10 is of unknown meaning and not counted.

206 81.3; 98.5.

207 Only in psalm headings.

208 The Bible uses this root solely in a religious sense with the possible but unlikely exception of Isa 24.16. There the object is the צְדִיק which seems to be an epithet of God, as is probably the case in Job 34.17 and possibly in Prov 21.12.

209 28.2, 6; 31;23; 86.6; 116.1; 130.2; 140.7; 143.1. Prose Dan 9.17 f.; 2 Ch 6.21 (where the parallel 1 Ki 8.30 has תְּחִנָּה).

210 The passage הוֹדוּ לַיהוָה כִּי טוֹב is counted only once, but its variations, inasmuch as they are not identical with one another, every time.

211 26.7; 42.5; 69.31; 95.2; 100.4; 147.7; Jonah 2.10.

212 50.14, 23; 56.13; 107.22; 116.17. A clear distinction between prayer of thanksgiving and thanksoffering cannot always be made.

213 The outside occurrences are Jos 7.19; Ezra 10.11.

214 Occurring Ne 12.31-40; outside.

215 30.2; 34.4; 99.5, 9; 107.32; 118.28; 145.1; Ex 15.2; Isa 25.1. (Ps 66.17 is clear as to its general meaning but not as to its form.) Prose Ne 9.5.

216 35.27; Isa 12.6; 42.11; 44.23. Isa 61.7 (outside) is doubtful; text?

217 5.12; 20.6; 33.1; 51.16; 59.17; 67.5; 71.23; 84.3; 89.13; 90.14; 92.5; 95.1; 96.12; 98.4, 8; 132.9, 16; 145.7; 149.5; Isa 26.19 (Ps 63.8 text?).

218 32.11; 65.9; 81.2.

219 רִנְּי (32.7) and רְנָנִים (Job 39.13) are not counted. The first because of the corrupt text, the second because its relationship to our root is etymologically not clear and semantically not existent.

220 17.1; 30.6; 42.5; 47.2; 61.2; 88.3; 105.43; 106.44; 107.22; 118.15; 119.169; 126.2, 5 f.; 142.7; Isa 44.23. Prose 1 Ki 8.28.

221 63.6; 100.2.

222 The neutral meaning of this root, "call, shout", is rare (1 Ki 22.36; Prov 1.20; 8.3; all outside). The common meaning of √רנן is either "rejoice" or, less frequently,

"entreat, lament". - Except for two outside occurrences (Prov 1.20; 8.3), no difference in meaning is discernible between the Qal and the Piel. But even after leaving these two out, it is clear that the Piel is psalm language (20/21:5) and the Qal is not (4:12/13).

223 Piel 4:2 (63.4; 117.1; 145.4; 147.12). Hitpael 1:0 (106.47).

224 5.3; 18.7, 42; 22.25; 28.2; 30.3; 31.23; 72.12; 88.14; 119.147; Jonah 2.3; Job 30.20 (Hab 1.2; cf. n. 89).

225 18.7; 34.16; 39.13; 40.2; 102.2; 145.19; Lam 3.56 שוע (Job 30.24; 36.19) is of uncertain etymology and meaning; not counted.

226 13.6; 21.14; 27.6; 33.3; 57.8; 59.17; 65.14; 68.5, 33; 89.2; 96.1 (bis), 2; 98.1; 101.1; 104.33; 105.2; 106.12; 137.3 f.; 138.5; 144.9; 149.1; Ex 15.2; Ju 5.3; Isa 42 Jer 20.13. In -:8 the passive Qal Isa 26.1 is included

227 33.2; 81.3; 92.4; 98.5 (bis); 147.7; 149.3; 150.3. The three additional cases, referred to by (11):-, are 43.4; 57.9; 71.22. There the psalmist speaks of himself as praising God with the כנור. Yet it is reasonable to suppos that it is not he who sings and, at the same time, accompanies himself with the instrument, but rather that he commissions Temple musicians for the instrumental part of his service or that he joins a general prayer. Of such prayer an example is Ps 107. - The outside occurrences are 1 Sam 10.5; Isa 5.12; 24.8 (Gen 31.27?; Job 21.12?).

228 What seems to be an exception, viz. 137.2, actually is not. It would be bad style to use the sing. of the instruments to be hung on a plurality of poplars. - 1 Ki 10.12 is not counted, since the pl. has no collective meaning.

229 33.2; 81.3; 92.4; 150.3. Two of the additional cases, referred to in parentheses, are 57.9 and 144.9; cf. n. 227. - 71.22 has כְּלֵי נֵבֶל. - The outside occurrences are 1 Sam 10.5; Isa 5.12 (Am 6.5?).

230 1 Ki 10.12 not counted; cf. n. 228.

231 עָשׂוֹר is either an apposition (genitive?) of נֵבֶל (33.2; 144.9), or a parallel to (92.4), .

232 81.3; 149.3; 150.4. Outside occurrences are 1 Sam 10.5; Isa 5.12 (Gen 31.27?; Job 21.12?).

233 Ez 28.13 is not counted.

234 At first it seems difficult to decide whether מָחוֹל, מְחוֹלָה is an instrument (√חלל; cmp. חָלִיל) or a dance (possibly a place for dancing; √חול). Passages such as 149.3; 150.4 favor the first interpretation, passages such as Ju 21.21 the second. Nor does postbiblical usage make a decision easy. The first meaning is manifestly present in the following passage from the Mekhilta deR. Shimon ben Yoḥay, ed. D. Hoffmann, 1905, p. 71 (to Ex 15.20; parallels with slight variants, of which the important ones are noted here, are Mekhilta deR. Yishmael, tract. Shiretha, and Pirke deR. Eliezer 42): וכי מאין היו להם לישראל תופים (var. ומחולות) על הים:

אלא לפי שהצדיקים מובטחין עם יציאתן ממצרים שהמקום עושה להם נסים וגבורות על הים ולפיכך נטלו תופים ומחולות בידם (התקינו להם תופים ומחולות var.), "From where did the Israelite have drums (var. and מחולות) at the (Red) Sea (var. in the wilderness)? The righteous had been promised at the time of their exodus from Egypt that God would perform miracles and wonders at the sea; therefore they took drums and מחולות in their hands (var. prepared drums and מחולות)." The second meaning was in the mind of the Tanna who tells us (Bab. Taanit 31a): עתיד הקדוש ברוך הוא לעשות מחול (var. חולה) לצדיקים, והוא יושב ביניהן בגן עדן, "The Holy One, Blessed Be He, will make a מחול (var. חולה) for the righteous, and He will sit among them in the Garden of Eden." In view of these conflicting usages, a third interpretation of the word must be sought. The root of מחול is חול, "move in a circle", hence "dance". The substantive מחול, "dance" then assumed the meaning of "open flat place where dances are performed" (cf. מחול הכרם, "ground surrounding the vineyard," important occurence Kil'ayim 4.2). It finally came to mean "instruments played for dance music," with the earlier meanings still in use at the time of the later one. The same semantic development occured to ὀρχήστρα, "place where dances are performed" (from ὀρχέομαι, "I dance"), which has become the modern "orchestra"; or to χορός originally "place for dancing, dance" (from χορεύω "I dance" then the antique and modern "chorus". - At any rate, whatever the meaning of מחול or מחולה in a particular passage may be, the us

of their sing. and pl., respectively, in the various types of biblical literature justifies their listing here.

235 30.12; 149.3; 150.4; Lam 5.15. Outside occurrences are Jer 31.3, 12; Cant 7.1.

236 The list of musical instruments mentioned in the psalms is completed on p. 63. In this note only a few remarks are made about those words for instruments occurring in the psalms which use the pl. for the collective, at first sight not conforming to the law of psalm language, as it has become apparent in Nos. 148-152, which requires the sing. for the collective.

צֶלְצְלֵי־ 1(2):1 (150.5) is pl. tantum similar to (the dual) מְצִלְתַּיִם or English "cymbals", as the instrument consists of two plates.

מָנִּים 1:0 (150.4) is likewise pl. tantum, as several strings make up one instrument.

חֲצֹצְרוֹת 1:28 (98:6); see n. 468.

237 בְּעַדְנִי 1:0 (139.11); תַּחְתָּנִי 3:0 (2 Sam 22.37, 40, 48; Ps 18 has the usual תַּחְתַּי instead).

238 With substantives 7:4 (103.3 [bis], 4 f.; 116.7, 19; 135.9; outside 2 Ki 4.3, 7 [bis]; Jer 11.15). With verbs 2:0 (103.4; 137.6). With prepositions 1:1 (עָלַיְכִי 116.7; outside לְכִי 2 Ki 4.2).

239 See GK § 103 f, n. 3.

240 17.10; 21.11; 89.18.

241 17.10; 58.7; 59.13.

242 2.3; 11.7; 35.16; 49.12; 58.7; 59.13; 73.7; 83.12; 140.4, 10.

243 59.14; 73.5.

244 2.4; 28.8; 44.4, 11; 49.14; 55.20; 56.8; 58.5, 8; 59.9; 64.6 (bis); 66.7; '73.3' (read 'לְמוֹ תֹּם'), 6, 10, 18; 78.24, 66; 80.7; 88.9; 99.7; 119.165; Dt 33.2 (bis); Isa 26.14 16; Job 14.21; Lam 1.22.

245 2.5.

246 5.12; 55.16; 64.9.

247 מוֹ- 2.5; 5.11; 21.10, 13; 22.5; 59.12; 73.6; 80.6; 83.12; 140.10; Ex 15.7, 9 (bis), 10, 12, 15, 17 (bis); outside Ex 23.31; Ps 45.17. מוּ- Ex 15.5.

248 74.2; 78.54; 104.8, 26; Isa 25.9.

249 9.16; 10.2; 17.9; 31.5; 32.8; 62.12; 68.29; 142.4 143.8; Ex 15.13, 16 (Hab 1.11; cf. n. 89).

250 132.12.

251 הַמְּוָתָה 1:0 (116.15); נַחֲלָה 1:0 (124.4); הַחַשְׁמַלָה 0:1 (Ez 8.2); אַרְצָה 0:1/2 (Job 34.13; 37.12 [the vocalization is doubtful; 'אַרְצָה' is quite possible in view of Prov 8.32]).

252 יְשׁוּעָתָה 3:0 (3.3; 80.3; Jonah 2.10); עֶזְרָתָה 3:0 (44.27; 63.8; 94.17); אֵימָתָה 1:0 (Ex 15.16); עַפְתָּה 1:0 (Job 10.2 צָרָתָה 1:0 (120.1); עַוְלָתָה 1:2 (92.16 Qere; Ez 28.15; Hos 10.13); סוּפָתָה 0:1 (Hos 8.7); מִזְמָתָה (?) 0:0/1 (Jer 11.15; text?).

253 The second figures indicate less preferable alternatives (whether or not a few very short utterances withi narratives are regarded as prayers, certain repetitions counte

etc.). הָבָה was certainly not felt as a verbal form in biblical times; not counted.

254 These two imperatives can rightly be juxtaposed for comparison, since no difference in meaning between them can be detected (cf. [W. Gesenius[29] -] G. Bergsträsser, Hebräische Grammatik, 2nd part, 1929, § 10 b).

255 One would look in vain for a remark in the current grammars verifying the fact that this or other forms are largely determined by literary species and their traditions. This cognition would have saved many an author from seeking special meanings in the imperative קְטֹלָה where none exist (cf. GK § 48 k), from ascribing it to euphony (P. Joüon, Grammaire de l'hébreu biblique, 2nd ed., 1947, p. 109), or from summarily calling other grammatical forms listed in this study, "poetic" (GK, pp. 508 f.; E. König, Stilistik, Rhetorik, Poetik..., 1900, pp. 278 ff.).

256 31.3; 71.2; 86.1; 88.3; 102.3. Prose 2 Ki 19.16; Dan 9.18.

257 17.6; (the -:3 are from Proverbs).

258 83.18; 92.8; 104.23; 132.12, 14; 147.6; Isa 26.4. Lengthened forms of other prepositions are characteristic of Job: אֵלַי, לְמוֹ, מִנִּי (עָלַי) .

259 47.10; 92.6; 97.9. The same order is followed in the Mishna מאד מאד הוי שפל רוח שתקות אנוש רמה , "Be very, very humble, for man's hope is vermin" (Avot 4.4). This passage, however, is a quotation from Ecclesiasticus 7.17

(cf. n. 12); in the Mishna אנוש is hap. leg., in (the Cairo!) Ecclesiasticus it occurs quite frequently.

260 5.8; 13.6; 26.11; 31.7, 15; 55.24; 59.17; 71.14; 109.25; 118.7; 119.87; Jer 17.16; Jonah 2.10 (Hab 3.18; cf. n. 89). Stylistically 88.14 belongs here, only the contrast is not to the wicked but to the dead; cmp. also 115.18. Somewhat similar cases are 41.13; 73.2, 28, all casus pendentes and 73.2, also casus pendens with inverted contrast which is characteristic of this psalm. - In 2.6 the subject is God and the contrast between Him and His enemies, who are also the enemies of the psalmist (v. 2). - 30.7; 31.23; Jonah 2.5 represent another stylistic peculiarity and are listed in No. 164. One hardly finds this sort of expression in the rest of the Bible.

261 20.8 f.; 124.7. Prose 2 Ch 20.12. (115.18, with which cmp. 88.14 and the preceding note.) In Ne 9.33, a prose prayer, the contrast in inverted somewhat as in 73.2.

262 41.5; 82.6; 116.11; Isa 38.10.

263 30.7; 31.23; Jonah 2.5. The (6) refers to וְאֹיְבַי אמרתי (Jer 3.19).

264 In the psalms this phrase is, with one exception (82.6), part of thanksgiving songs of individuals. With it, the "story of the thanking individual"begins (GuPs, p. 113; GuBe, pp. 268-272). 31.23 is part of vv. 20-25, a "thanksgiving song, sung in advance" (GuPs, p. 131), within a lamentation of an individual. K. Budde's remarks about ואני אמרתי

and related expressions in JBL 40 (1921), pp. 39 f., are without bearing on our problem.

265 הַצִּילֵנִי...אֲנַצְּלָה (69.15); נַקֵּנִי...וְנַקֵּיתִי (19.13 f.); רְפָאֵנִי...וְאֵרָפֵא (Jer 17.14); הוֹשִׁיעֵנִי וְאִוָּשֵׁעָה (Jer 17.14); הַשִּׁיבֵנִי...וְאָשׁוּבָה (Jer 31.18); יִסַּרְתַּנִי וְאִוָּסֵר (Jer 31.18); פִּתִּיתַנִי...וָאֶפָּת (Jer 20.7); הַשִּׁיבֵנוּ...וְנָשׁוּבָה (Lam 5.21). It is noted that this strain is characteristic of Jeremiah, but he, too, uses it, with one exception (Jer 31.4), only in prayers; the exception is God's promise to fulfill Israel's hope, its unspoken prayer.

266 This is poetic rather than stylistic form. But it is of a related kind, a borderline case whose omission would do more harm than its inclusion. The occurrences are: 29.1 f., 3, 4 f.; 47.7; 67.4; 68.16; 77.2, 17; 92.10; 93.3; 94.1, 3 (23?); 96.1 f., 13; 98.5; 118.15 f.; 122.5; 124.1 f.; 129.1 f.; Ex 15.6, 11, 16; Ju 5.3, 5; Isa 25.4, 9; 26.5 (6?), 15; Hab 3.2 (8). Outside Gen 49.22; Ju 5.7, 11, 12, 19, 20, 21, 23, 27, 30; Isa 24.4, 16 (19?); 25.6, 7; 27.5; Cant 4.8, 9, 12; 7.1. Use has been made of Albright's article in Studies in O.T. Prophecy, Presented to T.H. Robinson, ed. H.H. Rowley, 1950, pp. 5 ff., but the present list differs from Albright's, owing to the inclusion of additional material and the exclusion of a number of occurrences adduced by Albright. It is also at variance with some of F. Horst's remarks in Theol. Rundschau, N.F. 21 (1953), pp. 100 f. References with question marks are open to different evaluations.

267 124.3, 4, 5.

268 Two occurrences are gained by emendations (58.2; 73.1; cf. BH) and one of MT eliminated (Nu 24.23; cf. Albright l. c. [n. 101]). - Cf. No. 43.

269 Not counting the occurrences of אל in the Book of Job, the ratio would be 81(79)+6 prose:70/71. אל occurs in the Book of Job 56 times. The use of divine names in that book is singular. In its poetic part, יהוה occurs once and אֱלֹהִים 6 times, but שַׁדַּי 31 times and אֱלוֹהַּ 41 times. By almost completely avoiding the two most common biblical names or words for God, viz. יהוה and אלהים, the Book of Job by necess resorts to names and words which are otherwise rare; it can, therefore, not be regarded as normal Hebrew in this respect. Cf. n. 272.

270 12.6; 79.11; 102.21. Also the one outside occur rence (Mal 2.13) is cultic. It is a description of a lamentation, or even a brief citation, a kind of key word.

271 8.5; 9.20 f.; 10.18; 55.14; 56.2; 66.12; 73.5; 90.3; 103.15; 104.15 (bis); 144.3; Jer 20.10; Job 7.17; 10.4, 5; 14.19. Prose 2 Ch 14.10.

272 Not counting the eighteen occurrences of אנוש in the Book of Job, four of which are from psalm passages (cf. n. 271), the ratio would be 14+1 prose:8. Assuming that the Book of Job was exposed to strong Aramaic influence (to say nothing of the hypothesis that it was translated from an Aram original), אֱנוֹשׁ might be a Hebraized אֱנָשׁ and its frequency in

Job thus explained. Cf. n. 269, where the influence of Aram. אֱלָהּ might be noted as a further cause of the frequency of אֱלוֹהַּ in Job.

273 21.3; '61.6'.

274 7.10; 26.2; Jer 11.20 (quoted in Jer 20.12). (Without פְּלִילוֹת in a prose prayer 1 Ch 29.17.)

275 49.11; 73.22; 92.7.

276 10.2; 31.19, 24; 36.12; 46.4; 68.35; 73.6. Job 41.7 is not counted among -:11; text?

277 34.4; 69.31.

278 15.1; 61.5.

279 18.48; 47.4.

280 10.6; 33.11; 49.12; 61.7; 72.5; 77.9; 79.13; 85.6; 89.2, 5; 90.1 (has פְּרוֹר וְדוֹר); 102.13, 25; 106.31; 119.90; 135.13; 146.10; Lam 5.19 (Isa 51.9; cf. n. 89).

281 94.17; 115.17. Cf. No. 7.

282 31.7; Jonah 2.9.

283 5.2; 39.4.

284 99.5; 110.1; 132.7.

285 50.11; 80.14.

286 50.10; 79.2; 104.11, 20.

287 17.14 (text?); 39.6; 49.2; 89.48 (text?).

288 10.8, 10, 14 (text of v. 10?).

289 74.20; 88.7, 19; 143.3 (text of 88.19?).

290 22.21; 35.17.

291 40.3; 69.3.

292 7.6; 16.9; 30.13 (read כְּבֹדִי, cf. LXX ἡ δόξα μου 57.9 (outside Gen 49.6; Lam 2.11). The vocalization כָּבֹד which conveys the exact meaning was suggested by GuPs, p. 26, and is now supported by similar phrases in Ugaritic. MT has the correct vocalization only for Lam 2.11. J. Pedersen's objections (Israel I-II, 1926, pp. 239, 519), followed by H. Schmidt, Die Psalmen, 1934, p. 12, are not convincing. But even retaining כָּבוֹד of MT, one would be justified in singling out the above listed passages because there the meaning of כָּבוֹד is distinct from the usual one. Cf. also F. Nötscher, VT 2 (1952), pp. 358-362.

293 38.7 f.; Isa 64.8, 11; Lam 5.22. In addition, the phrase is found four times in Ps 119. -:-/9 refers to the variant עַד לְמֵאָד (2 Ch 16.14).

294 79.11; 102.21. The versions read so 34.22, too; MT, however, is preferable.

295 18.39; 68.22; 110.5 f. (Hab 3.13; cf. n. 89). 68.24 is not counted (text?).

296 118.10, 11, 12.

297 6.7; 39.12; 147.18.

298 59.17; 142.5; 2 Sam 22.3; Jer 16.19. Cf. No. 19.

299 18.37; 26.1; 37.31; 69.24. Among the outside occurrences, Prov 25.19 is counted.

300 16.6, 11; 133.1; 135.3; 147.1. The alternative ratios refer to the possibility of deriving 81.3 and/or 2 Sam 23.1 from (II)√נעם, related to Middle Hebrew נְעִימָה,

"tune"; نَغَمٌ, "sing"; تَحْمِيلٌ, "tone, modulation" and the like; cf. GB, p. 509.

301 73.18; 74.3.

302 17.5; 23.3; 65.12; 140.6; Isa 26.7. 7 out of the -:8 are from the first part of Proverbs (cc. 1-9).

303 65.14; 73.6.

304 Qal 1:1 (5.13); Piel 3:1 (8.6; 65.12; 103.4); Hiphil 0:1.

305 9.12; 14.1; 66.5; 77.13; 78.11; 99.8; 103.7; 105.1; 141.4; 1 Sam 2.3. Prose (עֲלִילִיָּה) Jer 32.19. Of the -:12, two thirds are from Ezekiel, partly from passages which are almost identical. Cf. No. 97.

306 25.6; 41.14; 90.2; 93.2; 103.17; 119.52; Isa 63.16, 19; 64.3. Prose Ne 9.5; 1 Ch 29.10. Cf. Nos. 98-101.

307 74.1; 80.5; 104.32; 144.5.

308 6.8; 31.10 f. Partial identity of 6.8 and 31.10.

309 53.6; 89.11; 112.9; 141.7; 147.16.

310 136.24; Lam 5.8. Qal, all meanings, 3:1 (7.3).

311 Sing. 25/24+4 prose:30 (9.10; 10.1; 20.2; 22.12; 37.39; 50.15; 54.9; 77.3; 78.49; 81.8; 86.7; 91.15; 116.3; 120.1; 138.7; 142.3; 143.11; Isa 33.2; 63.9; Jer 14.8; 15.11; 16.19; Jonah 2.3; Na 1.7 [Hab 3.16; cf. n. 89]. Prose 2 Ki 19.3; Ne 9.27, 37; 2 Ch 20.9). Pl. 7:6 (25.17, 22; 31.8; 34.7, 18; 46.2; 71.20).

312 35.14; 38.7; 42.10.

313 26.12; 68.27.

314 74.1; 79.13; 95.7; 100.3.

315 139.2, 17.

316 94.19; 139.23.

317 20.6; 37.4.

318 18.12; 36.6; 57.11; 68.35; 77.18; 78.23; 89.7, 3

319 Job 10.24; 38.11 are not counted; meaning uncertain.

320 Verb 2:0 (119.40, 174). תְּאַבָּה 119.20. All from one psalm.

321 61.3.

322 Piel and Pual do not occur.

323 25.21; 119.7. Prose 1 Ch 29.17b. (But is this half verse really part of the prayer and not rather a mere account? Note that the first half verse, which is certainly part of the prayer 29.10 ff., has 79) מִישָׁרִים!).

324 46.10; 61.3; 135.7.

325 72.4; 94.5; 143.3 (דְּכָא); (89.11 [דַּכְּאָתָ mss.; var. דִּכִּיתָ]). Note that in the last two occurrences the vocalizati is that of דכה, with one variant even spelled as a ל"ה verb. The Masoretes contributed their pointing, or, more likely, had a reliable tradition to make the dichotomy: psalms דכה - outside דכא almost perfect.

326 33.17; 41.2; 89.49; 107.20; 116.4.

327 33.3; 68.26; Isa 38.20.

328 Pp. 64 f.

329 Jer 12.1b, part of Jeremiah's "Confessions", can

hardly be counted among prayers. It is the question that opens discussion and argument.

330 18.2, probably a later addition, not in 2 Sam 22. Read בְּחֹזֶק Isa 40.10 with 1QIs^{a}.

331 68.36; Job 30.21.

332 Of little importance for this study are: עָקָה (ע 0:3), an Aramaic loan (GB, p. 888) in Esther and Daniel; אֹמֶץ, אַמְצָה, מַאֲמָצִים (each one 0:1; 1QIs^{a} Isa 40.26 has ואמץ כוחו [for MT וְאַפְסִי כֹחַ] which is certainly וואפץ בוחו as in LXX); חַיִל covers a wide range of meanings, and it is often difficult to say where "power, might" ends and others begin.

333 47.9.

334 The exceptions are: Jer 19.19-23; Ps 133; Lam 3.43-45 (these two have three verses each) and some psalm splinters of one or two verses.

335 In order to assure a rather equal number of printed words per page, the following procedure was adopted: Items of psalm language were counted on the first 23 pages of the Book of Psalms in the Letteris Bible in so far as the pages are fully printed (this excludes, for example, the first page [p. 991]) and contain the beginnings of two chapters (this excludes, for example, pp. 992 and 995). The following chart gives the result of the counting.

Page	993	994	1002	1005	1010	1012	1017
Words per page	24	23	31	14	15	9	27

Page	1020	1022	1023	1025	1026	1027
Words per page	14	14	15	22	19	27
Page	1028	1029	1030	1038	1043	1044
Words per page	25	17	21	17	15	12
Page	1045	1046	1050	1051		
Words per page	21	18	31	28		

336 GuBe. For this investigation, I accepted not onl Gunkel's concept and system as a whole (yet cf. p. 35 and n. 338), but also his classification of the individual psalms Although I differ with Gunkel about some details of the class fication, it would be out of place to argue the point of a fe minor differences, the net result of which would not affect t picture to any appreciable extent. In order to follow Gunkel closely, this survey is limited to the poems of the Book of Psalms. Part of the psalms contained in other biblical books are mentioned in GuBe but not utilized for the study of the Gattungen as completely as those of the Psalter which have th benefit of the full interpretation in GuPs.

337) 71) חסד 98(!)+12 prose:84 is omitted.

338 Liturgies are broken up where feasible and their parts classified under their respective Gattungen. "Oracles" (retaining Gunkel's ill fitting term), i.e. voicings of revelations, which are often parts of liturgies, are set apart he and constitute a Gattung of their own. Likewise, large subun of a single psalm, which belong to a Gattung other than the psalm itself, are classified under their own Gattung. Exampl Ps 22 as a whole is a lamentation of an individual. Vv. 23-3 are the thanksgiving song which the psalmist will sing at his

future salvation; they are entered here as a thanksgiving song. Often classification is difficult, sometimes impossible, as in the case of Ps 119.

339 It is clear from the preceding note that the figures of this column can have no more than an approximate value.

340 GuBe, pp. 254-256.

341 This term is borrowed by the research of linguistic types from that of literary types where it was introduced by Gunkel.

342 Recent contributions to this question are G. von Rad; E. Würthwein, both in Festschrift A. Bertholet, 1950, pp. 418-437 and 532-549, respectively; S. Mowinckel, HUCA 23, I (1950-51), pp. 205-231. All three lean toward the cultic (guild) view.

343 Jer 11.18-20 (12.1-3); 15.11, 15-18; 16.19; 17.14-18; 18.19-23; 20.7-13.

344 The similarities in Ps 31 seem to depend on Jeremiah.

345 This has been shown by Y. Kaufmann, Toledot ha'emuna hayisre'elit II, 1944 f., pp. 701 f. and passim.

346 Jer 20.13. The authenticity of this verse has been denied by the following scholars on the ground of its similarity with the psalms: B. Duhm, Das Buch Jeremia, 1901, p. 166; P. Volz, Der Prophet Jeremia, 1922, p. 209, n. 1; S.H. Blank, Introduction and Critical Notes to...Jeremiah...,

1940-41, p. 42 (mimeographed). Others have maintained it: F. Giesebrecht, Das Buch Jeremia, 1894, p. 114; A.W. Streane, Jeremiah, 1903, p. 148; S.R. Driver, The Book of the Prophet Jeremiah, 1906, p. 119; L.E. Binns, The Book of the Prophet Jeremiah, 1919, p. 158; W. Rothstein in E. Kautzsch4 - A. Bertholet, Die Heilige Schrift des AT I, 1922, p. 782, n. d; Y. Kaufmann, l. c.; W. Rudolph, Jeremia, 1947, p. 115. Since the "Confessions" as a whole, whose authenticity is not questioned, exhibit the closest relationship to the psalms in styl and thought, one should not make this similarity a means of higher criticism. Volz arrives with his method at distant terminals: "Der עני ist der geistlich Arme der Psalmensprach The poor in spirit, however, do not pertain to allegedly late psalms but to Mat 5.3.

347 Jer 32.6 ff.

348 Jer 26.17 ff., 24; 36.11 ff.; 37.3; 38.7 ff., 14 ff.

349 17.14.

350 15.18.

351 Cf. the list in H. Schmidt, Die Psalmen, 1934, p. VI, which can be amplified.

352 Modern scholars and readers of the Bible tend to consider the prophets as innovators venturing into hitherto unknown realms of religious experience. Nothing was farther from the prophets' own consciousness. All they professed to do was to preserve the old, which was good, as opposed to the

new, which was bad. Only rarely did they speak of something altogether new (e.g. Jer 31.31 ff.) and then, too, in the name of the old.

353 Outside of prayers, the diction of the poetic addresses of the prophets does not seem to have anything in common with psalm language. The linguistic approach does not favor recent hypotheses of cult prophets in Israel and their traceability in the Bible.

354 The turn the preceding chapter took toward its end does not militate against this. Though figures played no role there, the approach was nevertheless quantitative: the extension of the use of psalm language was investigated there.

355 The reader might occasionally prefer a different arrangement of the material within the groups as well as a different distribution of the material among these groups. Such different arrangement would not affect the course and the outcome of this part of the study. An item is also entered into one of the groups if almost all its occurrences belong to it. Thus 79) מישרים is listed in the first group, third paragraph, although among its 8(+1 prose) occurrences there are 2 (58.2; Isa 26.7; and 1 prose [1 Ch 29.17]) which do not refer to God.

356 The pious are joyous at God's salvation.

357 Here subgrouping is only approximate.

358 Some formations which were presented in the above

list for the sake of completeness and comparison, e.g. No. 140 b), are not considered here.

359 Nine words or word groups are not included in the preceding lists although they belong to them conceptually: 1) אנף Qal (as against Hitpael); 67) חיה Piel (as against Hiphil); 129) מְשֻׁנָּא (as against שׁוֹנֵא). It is not the idea of giving or restoring life, conveyed by חיה, nor that of anger, expressed by אנף; it is rather the Piel and the Qal whose meanings are identical with those of the Hiphil and the Hitpael, respectively, that are peculiar to the psalms. Similarly, one could hardly maintain that the psalmists had the categories of singularity or plurality in mind when using 42) תך in the sing. instead of the pl., and 36) מרמה; 133) משכן; 135) תהום in the pl. and not in the sing. which is common otherwise. In the case of 136) $\sqrt{\text{ישׁע}}$ and 137) $\text{I}\sqrt{\text{עזר}}$, it is not the overall frequency of these roots but the particular derivations from them as well as their use in certain phrases which constitute psalm language.

360 See n. 162.

361 144.12 uses הֵיכָל in a purely architectural sense referring to a fine building and not necessarily the Temple in Jerusalem. The ratio for הֵיכָלְךָ is 3:0, for הֵיכָלוֹ 3:3.

362 N. 15 imposes some restraint on this conclusion.

363 Cf. GB, p. 1009, s.v. "Wunder", but what he notes as the fourth word, מוֹפֵת, does not belong there. LVT, pp. 504 is certainly correct in not translating מוֹפֵת by "Wunder" as GB,

p. 407, does but by "Wahrzeichen", "sign, token". It is not an item of psalm language (4+1 prose:26)!

364 See n. 44.

365 Bab. Sanhedrin 106b.

366 There is nothing to substantiate H.J. Stoebe's statement to the contrary (VT 2 [1952], p. 254). The passages which he quotes in nn. 1-3 indicate, if anything, the active meaning of חֶסֶד (for Dt 33.8 cf. above, n. 106), as one can also gather from some aspects which he develops from the word חֶסֶד.

367 See n. 106.

368 The opposing views are most clearly brought forth by A. Goetze, Language 17 (1941), pp. 127-138, (non-Canaanite) and W.F. Albright, BASOR 89 (1943), pp. 7 f., (Canaanite). Recent contributions are J. **Cantineau,** Semitica 3 (1950), pp. 21-34, with partial bibliography, and N.H. Ṭur-Sinai, Tarbiz 23 (1951 f.), pp. 143-145.

369 L. Bloomfield, Language, 1933, pp. 317 f.; Z.S. Harris, Development of the Canaanite Dialects (Am. Or. Ser. 16), 1939 , pp. 16, 91; A. Goetze, Language 17 (1941), p. 168. The wave theory as such is by no means a new concept in linguistics; it goes back to J. Schmidt who expounded it as early as 1872 (cf. Bloomfield, l.c.).

370 Cultural influence on Israel by Phenicia has been assumed for the seventh to the second centuries B.C. At that time, it has been ascertained, concepts known from Ugarit,

found their way into Israel (W.F. Albright, From the Stone Age to Christianity, 1940, pp. 243 f.). This theory does not concern our deliberations, since it does not explain the linguistic affinities (to be presented here) between the psalms on the one hand, and Phenician and Ugaritic on the other hand. These linguistic affinities are found in all kinds of psalms, including the simplest ones which do not exhibit the faintest traces of Canaanite myths, similes, etc. Conversely, conceptual and purely literary elements are rather easily transferabl without thereby affecting the language of the absorbing literature. Inasmuch as the impact on the biblical psalms of a civilization at present attested to only in the literature from Ugarit is said to have been felt since the seventh centur it must be completely divorced from the Ugaritic language whi by that time, had been a dead language for many centuries and was certainly no longer understood by the Israelites.

371 The glossary of Sl. is quoted by page numbers. Figures, not preceded by p(age), refer to the numbers of the inscriptions.

372 Cf. n. 34.

373 The dialect of this inscription of the King of Ḥamath and Laʿash contains elements known from Phenician and Aramaic texts, respectively, with the Phenician component slightly dominant; cf. M. Lidzbarski, Ephemeris für semitische Epigraphik III, 1909-1915, p. 2, and J.A. Montgomery, JBL 28 (1909), p. 64. For the problem of its classification cf. the

remarks about Northwest Semitic dialects, p. 52 and n. 433

374 This word is usually explained by (Montgomery, l.c., p. 69: "must[!] be connected with") the Ar. عدّ, "count" and translated "astrologers" or similarly. But the Late Babylonian passage which Montgomery adduces for comparison is hardly a parallel. In the first place, the correctness of his interpretation of Akk. tupšar mināti, on which his explanation rests, is questionable; cf. B. Meissner, Babylonien und Assyrien II, 1925, p. 380. Secondly, what holds true for the highly developed and sophisticated civilization of Nabonidus, may not be so in an outlying little kingdom of Northern Syria. Astrology was apparently regarded by foreigners as something typically Babylonian (Isa 47.13). The essence of the message of the seers and עדן is preserved in lines 13-15. It is a message of hope and moral support. What the עדן, then, do for the king is עודד in the sense of the psalms, bolster his morale. They appear together with the חזין, as does in the same function the מנשר together with the צפים in Isa 52.7 f. (cmp. 40.9). (With the discovery of the inscriptions from Ugarit, עדן has been interpreted as "messengers" on the basis of ʿdd [UH 51:VII:46] which, in turn, is said to mean just this on the basis of its supposed parallel dll and the latter's alleged meaning "leader" [line 45]; cf. H.L. Ginsberg, Ketaveʾugarit (The Ugarit Texts), 1936, p. 40. But everything is uncertain; cf. C.H. Gordon, Ugaritic Literature,

1949, p. 36. In the meantime, Ginsberg has given up the basis of his exegesis [in Ancient Near Eastern Texts Relating to the O.T., ed. J.B. Pritchard, 1950, p. 135a] and apparently connects it now with Akk. dalālu, "serve". A relation of ʿdd with tʿdt [// mlʾk, UH 137:22, 26, 30 (41, 44)] is likewise questionable; it is implicitly denied UH § 18.1457 and § 18.1466.)

375 Har., p. 131. The one occurrence of יע outside of nomm. pr. is that in a bilingual inscription from Lapethos, Cyprus: לעזת עז חי֯ם where the Greek text Ἀθηνᾷ Σωτείρᾳ Νίκῃ favors the derivation from √יעע. For יְשׁוּעָה in the sense of "victory" see W.F. Albright, HUCA 23, I (1950-51), p. 31. But we must not build too much on literalism in such translations. In nomm. pr. a decision is impossible in most cases.

376 There is nothing unusual in encountering this pl. frequently in a language recording polytheistic texts. See th long list of references Sl., p. 354, and noté also the El-Amarna n. pr. Bin-Elīm, "Son of the god(s)" (EA 256.15; cf. W.F. Albright, BASOR 89 [1943], p. 11, n. 25) and the references below. What is remarkable is the possibility that linguistic traces of an older religion are best discernible in the psalms. On the other hand, it must be borne in mind that the pl. of ʾil fairly often denotes one god in Syria-Palestine. 1) In Ugarit the god Ktr-wḪss is spoken of as ʾilm; this form governs the pl. of the accusative pronoun hmt (2 Aqht:V:20, 29 f.). T.H. Gaster, Thespis, 1950, p. 281,

explains these passages otherwise, obviously in order to avoid the pl. of the form for the sing. of the object. Such caution is unnecessary, for there are similar constructions 2) in the El-Amarna letters where the Egyptian king is addressed as ilānūia, "my gods" (EA 283.2) and the pl. ilānu is constructed with the sing. of the verb(s) liš'al (96.4 ff.) and perhaps ellak (189. rev 13 f.; this form, however, may be a Canaanitism in that the verb, which precedes the subject, might be used in the sing. regardless of the grammatical number of its subject). Finally, confirmation is found in 3) Phenician, cf. Har. pp. 60, 77. Looking over this material, one is no longer sure whether אלים, בני אלים (Ps 29.1; 89.7) mean a sing. or a pl. Cf. also R. Kittel, Die Psalmen, 5th and 6th ed., 1929, p. 110.

377 Frdr § 249, 1.

378 Sl., p. 369.

379 Har., p. 101 f.; ZKR 1.14 with metathesis חצל.

380 yi-iḫ-na-nu-ni; ye-en-ni-nu-nu-mi, "he is gracious to me/us" (EA 137.81; 253.24 [the last -mi is Akkadian]. In both cases the subject is the Pharao. An occasional tinge of deification belongs to the [pseudo-] feudal style of the El-Amarna correspondence); Sl. 233.4 (correctly translated here but wrongly entered in the glossary, p. 362, as n. pr.); possibly Sl. 277.5 (cf. Sl.'s remark, a.l.).

381 Relatively much more frequent than corresponding Hebrew names; cf. Har., p. 103.

382 The main source for עליון in the Canaanite realm is Sanchunyathon in Eusebius, Praep. Evang., I:10:14. - The name is further represented in the n. pr. Πυγμαλίων Hüsing, quoted by Türk in W.H. Roscher, Ausführliches Lexicon der griechischen und römischen Mythologie III (1897-1909), col. 3318, explains it as Pumay (= פמי), "als ʿeljon עליון (= geljon) bezeichnet." Phonetically much simpler is Sl.'s way (pp. 199 f.), but his interpretation needs correction. The meaning of Πυγμαλίων , then, is: "Puʿm is (the god) Elyon," or simply:"Puʿm is the Most High." For Puʿm cf. Har., p. 138, (II פעם). (The name Πυγμαλίων ascertains the u-vowel of the divine name II פעם [against du Mesnil du Buisson, Mélanges Syriens...R. Dussaud I, p. 424] and separates it phonetically from I פעם, "foot", whose vowel is a or i, according to both Heb. פַּעַם and Akk. pēnu, or just a, if we are to follow Frdr. § 75 a in explaining the Punic n. pr. Namp(h)amo as "'Güte' und 'Fuss'".) - עליון in the Phenician orbit is further attested to by the Sidonian n. pr. Abdolonymos,i.e., in Hebrew spelling, עבד-עליונים; cf. G. Kuhn, ZAW 57 (1939), p. 150. עליונים is pl. in form and sing. in meaning; cf. above, n. 376, and GK § 124 h, i. - For the presence of עליון among other Semitic groups cf. G.L. Della Vida, JBL 63 (1944), pp. 2 f., nn. 6 f.; for עליון (אל) in general cf. especially J. Lewy, RHR 110 (1934), pp. 50-65, and H.S. Nyberg, ARW 35 (1938), pp. 343, 350 ff., passim. For the corresponding form in Ugarit cf. p. 50.

383 Six in Sl., p. 371, (read the third reference 22.8!) and one Azitawadda, lion, 2.

384 Cmp. the n. pr. פלטבעל whose first component Har., p. 137, explains as Piel. This interpretation is possible, in view of the verb form in the Heb. name יִפְלֶט (1 Ch 7.32 f., cmp. Jos 16.3), but not cogent, in view of the substantive in the Hebrew names אֶלִיפֶלֶט and פְּלֵטִיאֵל.

385 Sl., pp. 372 f.; Har., p. 138.

386 Har., p. 138. Two names, פעלאבסת and פעלעשתרת, are composed of a substantive, corresponding to Heb. פֹּעַל, or the verb and a divine name; two others, אלפעל and יאלפעל, containing the verb, express the same idea. The doubtful קרפעל is not counted.

387 Sl. 22.7; 129.4 (with repetitions in lines 6, 8, 10). All other references given by Sl., p. 373, have either other meanings or have not been explained satisfactorily.

388 pa-né-mu (EA 155.46), that is panēmo; ta-aḫ-ta-mu (EA 252.26), that is taḥtāmo; ma-aḫ-sé-ra-mu (EA 287.16), that is maḥserāmo for biblical Heb. מַחְסוֹרְמוֹ; O. Schröder's normalization *maʿaśiramo for biblical Heb. מַעֲשַׂרְמוֹ (OLZ 18 [1915], coll. 38 f.) is unlikely.

389 This is the form of the Old Byblos dialect (four occurrences there and one in Klmw II, Frdr. § 293). Written with ד (דתם), it also occurs in the Phen. incantation from Arslan Tash, Mélanges Syriens...R.Dussaud I, 1939, pp. 422 f., tranche.

390 This phrase, which is unique in the El-Amarna letters (generally in Akkadian the pronominal subject of a verbal sentence is not separately expressed), is part of, or precedes, a "Canaanite psalm fragment"; cf. n. 448. Like its Hebrew psalm counterpart it means: Formerly I thought or intended (but now I know that I was wrong).

391 This word for "throne" occurs in EA 120.18 as ka-aḫ-šu together with iršu "couch"; cf. UH § 18.962 (but not a "gloss"). According to J. Friedrich, ZDMG 96 (1942), p. 491, it is derived from Ḫur. kišḫi.

392 UH 76:III:14 f.

393 49:I:30 f.

394 68:9; 3 Aqht:(obv.)38; ʿnt:II:8.

395 ʾilm occurs frequently; some references UH § 18.119 Cf. also n. 376.

396 49:II:18 f.

397 51:VII:51 f.

398 The first four references of UH § 18.385, with, perhaps, some of the following ones to be added. See the discussion there.

399 125:15.

400 Krt:91 infinitive (nomen actionis).

401 The signs for the verbal stems are those of UH § 9.28.

402 2 Aqht:VI:32 f.

403 1 Aqht:15 f.

404 51:IV:48 (= ʿnt:V:44) with El as subject.

405 Nyberg has shown (l. c. [n. 382], p. 343, that עלין is a later lengthening of ʿAly. The Ugaritic passage quoted here, which was published after he had written his article, nicely confirms what he says about ʿAly/ʿAlw on pp. 344 f.

406 126:III:5 f. (7 f.). The translation is H.L. Ginsberg's, The Legend of King Keret (BASOR, Supplem. Stud. 2 f.), 1946, p. 29.

407 3 Aqht:(rev.?)13.

408 UH § 18.1656; not exhaustive.

409 mṣlt (75:II:62) // ʿn// qr, which are other words for subterranean water.

410 68:9; ʿnt:III:34 (=IV:48=50). The constant parallel to ʾib, "enemy" makes the meaning, abstractum pro concreto, certain.

411 qm.aḫk, "thy brother's foe(s)" (75:II:25) // ʾiby, "mine enem(y/ies)".

412 51:V:65. The translation is Gaster's, Thespis, 1950, pp. 173, 447.

413 According to UH § 13.16, lmšknth (2 Aqht:V:32 f.) is"probably" pl. in form but to be translated as sing. "to his residence". This is the case with other words for dwellings, "unmistakably" with bht (pl. cstr.), "house" (e.g. 129:8; ʿnt:II:4) and possibly with hklm in various passages (cf. UH § 18.593).

414 49:I:6 (=51:IV:22=2 Aqht:VI:48); 1 Aqht:45. thm[ ] (52:30 f.) may be the remainder of the dual. thmt (2 Aqht:VI:12) is not clear; pl. (?).

415 UH § 6.38-41.

416 ʿnt:II:23; possibly Krt:22 f. mid follows the modified word 54:13 and apparently 55:27. Note that the 1/2 cases with preceding mid are from epics and thus represent a somewhat older stage in the development of Ugaritic, while the passages with the inverse order are from a letter and a hippiatric prescription, respectively, and seem to reflect a younger phase of the language. If conclusions on this narrow basis are permitted, it would seem that Ugaritic and Hebrew were exposed to the same trend of postponing certain adverbs. (In 51:V:77 [=94=100]; 95:11 f., mid has nominal function rather than adverbial as in the other Ugaritic passag and in those from the psalms, quoted in n. 259).

417 51:V:113-116.

418 2 Aqht:VI:28 f. My attention to these Ugaritic passages has been attracted by M.D. (U.) Cassuto, Haʾela ʿanat (The Goddess Anath), 1951, p. 38. The second passage is sligh different from the biblical examples of No. 166 in that the sequence is not transitive-intransitive but doubly transitive-simply transitive stems.

419 See the references in Albright's article, l. c. (n. 266).

420 Th. Bauer, Die Ostkanaanäer, 1926, p. 42. Both

names are from Chiera's list (cf. pp. 3-5).

421 ARM I, 39.19'; II, 10.7'.

422 M. Noth, in Geschichte und AT, A. Alt...dargebracht, 1953, p. 141, counts nomm. pr. of this type among characteristically West Semitic names.

423 ARM V, p. 123, from an unpublished text (G. Dossin). - The exact Hebrew correspondent, שָׁוְא, belonging to the vocabulary of the Piyutim, does not appear before the Middle-Ages.

424 ARM V, 35-45, lines 3. - Ch. Jean, in Studia Mariana, 1950, p. 81, considers a Ḫurrian etymology as an alternative!

425 Cf. M. Lidzbarski, Ephemeris...II, 1908, pp. 18 f.

426 References from five documents are listed by Jean, l. c. (n. 424), p. 97. For the god Ḫammu see J. Lewy, HUCA 18 (1944), pp. 429-488.

427 Name of several persons, Bauer, l. c. (n. 420), p. 42. This onomastic type is quite common among Akkadian names: Šu/Ša(t)-^{d}N. It makes no substantial difference that in the examples of No. 157 full clauses are subordinated to the pronouns and in the name Zū-Ilā it is a substantive. In both cases, zū etc. is cstr. which governs either a genitive clause or a nominal genitive. The determinative pronoun, governing a nominal genitive, occurs in Hebrew in the psalm passage Ju 5.5 (=Ps 68.9): זֶה סִינַי, "He of Sinai"; bibliography LVT, p. 251.

428 In view of the fact that part of the Phenician and all of the "Amorite" comparative material has been drawn from personal names, it might be asked why early biblical nomm. pr. have not been admitted to this study for the same purpose. Noth, l. c. (n. 422), pp. 142-149, has demonstrated that certain groups of Hebrew names are probably of great antiquity. The inclusion of biblical names here, however, is not recommended. The course of the investigation would lead over treacherous ground, since the line between old and young biblical nomm. pr. cannot always be drawn with certainty. Again, possible damage to method deserves more attention than possible gains in substance.

429 It goes without saying that - to my knowledge - the words listed above are not found in Akkadian proper, i.e. Akkadian as spoken by people without a Northwest Semitic background.

430 I can infer nothing else from the material and the discussion in M. Noth's article ZA 39 (1929 f.), pp. 213 ff especially pp. 217-219.

431 Hommel's early attempts to emphasize (South) Arabic relationship have been refuted by Bauer, l. c. (n. 420), pp. 69 f., as have P. Dhorme's interposing considerations (RB 37 [1928], pp. 164 f.), again by Bauer in ZA 38 (1928 f.), pp. 154-160, 166-168. I shall, therefore, discuss only those points of Dhorme's argumentation (and in Dhorme's order) which Bauer passed over. 1) The final -ā in -ilā does not point to

Arab. إِلٰه (why not to Heb. or Aram. אלה ?), but is the same vowel as in the Aramaic determ. state; cf. J. Lewy (five references in Jean, l.c. [n. 424], p. 71, n. 33); I.J. Gelb, Old Akkadian Writing and Grammar (Mater. for the Assyr. Dictionary 2), 1952, p. 196; M. Birot, RA 47 (1953), p. 129; as an example see the above mentioned n. pr. Ṣūrā-Ḫammū. 2) The component ʿamm is so frequent in the biblical onomasticon that it is hard to see how it can be adduced to prove anything for the alleged (South) Arabic element. 3) The word ḫa-al has nothing to do with Arab. خَال, "maternal uncle", but, as Nyberg has taught us (l. c.[n. 382], pp. 330 ff.), stands for the divine name ʿal. 4) That the spelling SA-am-SU etc. in nomm. pr., containing the name of the sun-god, cannot be quoted as evidence for an Arabic background of those nomm. pr., has been shown by Bauer and can now be even better substantiated on the elaborate basis of Gelb's investigation, l. c., pp. 48 ff. It must be stated against Bauer, however, that this orthography is not indicative of the actual pronounciation of the sibilant $\check{s}_1$ and $\check{s}_3$ (Gelb's numbering). In ancient as well as in modern personal names, spellings are often retained which have been discarded in general writing. Thus Old Assyrian writing represents a modernization and simplification with respect to earlier and contemporary stages of Akkadian writing. But in names of people and gods it makes occasional use of syllabic signs and values, otherwise discontinued or extremely rare, such as ṣi in ṭāb-ṣi-lá-a-šùr (Textes Cunéiformes, Musée du Louvre XX ,

173.5); úr in nu-úr-ki-li (l. c., 178.14), nu-úr-ištar (Inscriptions Cunéiformes du Kultépé I, 1952, 6.17); i in (-)i-lí(-)(passim, as at all times); ši as complement in šamši^{ši} (passim); šùr(=ŠIR)in a-šùr (passim; the spelling probably reflects an older pronunciation Ašir, cmp. the name of his parhedros אַשְׁרָה and J. Lewy's detailed argumentation l. c. [n. 426], pp. 461 f.). It is unlikely that the peculiar orthography of Northwest Semitic names represents a set of foreign phonemes, retained within the Old Babylonian dialect for the pronunciation of those names, as it is true that non-English phonemes in modern United States surnames of foreign extraction have disappeared despite the retention of their foreign orthography. Positively speaking, the dialect of the Northwest Semitic names represents, in general, a stage of linguistic development not later than the end of the Old Akkadian period (ca. 1950 B.C.), with an earlier time more likely. - 5) With regard to the rest of the supposedly (South) Arabic names the following remarks will suffice (the length of the i, postulated by Dhorme, is nowhere indicated in the originals): compare Aminum with אֲמִינָן (2 Sa 13.20); Ḫazizum with חֲזִיזָא (Ezra 10.27; yet Ḫazizum, and perhaps also חֲזִיזָא, may be Akkadian [cf. LVT, p. 695, s. v. חֲזִיזָא]; or else the first name may be normalized ḫa-sí-sú-um, an abbreviated name, cmp. marduk-ḫa-si-is [H. Ranke, Early Babylonian Personal Names, 190 p. 121]). Sapirum means "governor", as does סָפַר (Ju 5.14; cf. my note, HUCA 24 [1952 f.], p. 107. An Akkadian name of simila meaning is Sukallia). Ṣabium is probably Akkadian (Bauer, ZA

38, p. 168), but a Hebrew etymology is possible in view of the fem. name צבי׳ה (2 Ki 12.2). There remains only one name which points clearly to (South) Arabic, Ḫalilum.

432 Cf. Cantineau, l. c. (n. 368), p. 34, following Goetze.

433 Cf. also F. Rosenthal, JAOS 72 (1952), pp. 171 f.

434 Pp. 30 f.

435 It must, however, be noted that, in the case of q) (No. 17), Klmw I, 9 has ישבח.על.כסא.אבי׳.

436 G. Bergsträsser's suspicion of these stems (Hebräische Grammatik II, 1929, § 20 b) is gratuitous. Likewise, it is questionable whether one can maintain the separation of the Poel etc. of the strong verbs from that of the ע״ע (and ע״ו׳) verbs, even in the cautious formulation of H.Bauer-P. Leander, Historische Grammatik..., 1922, § 38 k. It seems preferable to explain the forms סֹובֵב etc. as a natural selection on the part of the mediae geminatae between the first and the second sets in order to avoid the triplication of the second radical.

437 Cmp. Bauer-Leander, §§ 56 l', 58 x. The beginnings of this trend are barely perceptible in classical Hebrew, but in Middle Hebrew it has become predominant; cf. M.Ṣ. Segal, Diqduq leshon hamishna, 1935 f., pp. 144 f., 148 f. Observe that also with respect to No. 136A) ישועה׳, an item of psalm language, as compared with תשועה, which is not psalm language (cf. n. 189), the line of the historic development is clearly:

psalm language, common biblical Hebrew, Middle Hebrew.

438 It occurs in the Song of Deborah (Ju 5.28).

439 It is found 72 times in the Bible.

440 Disregarding those listed in n. 332 for reasons given there.

441 dq.ảnm (UH 49:I:22) is sometimes connected with Heb. (פִּשְׁתִּים and) אוּנִים (T.H. Gaster, Thespis, 1950, p. 449; Ginsberg, l. c.[n. 374], p. 140, doubtingly). It is a good guess, not generally accepted (cf. C.H. Gordon, Ugaritic Literature, 1949, p. 44), and awaits confirmation and linguistic usability.

442 This root has other meanings in the cognate languages. With the meaning peculiar to Hebrew, it occurs only in the Aramaic of the Babylonian Talmud, and there only once (according to the dictionaries) and as a verb(!) with the meaning "be strong" (Gittin 62a); the meaning is apparently an adaptation of the Aramaic idiom to the Hebrew language of law of the Mishnah under discussion which uses the same verb. J. Levy's translation (Chaldäisches Wörterbuch, 1867, p. 247) of מחזקא באסונין, "befestigt mit Stricken" (Targum Yerushalmi to Gen 50.1) is patently wrong. It must be "wrapped round with" as the variant shows: מחזקא במאני בוצא וארגמנא, "wrapped with cloths of byssus and purple". (In view of this variant, should not אסונין here, contrary to its usual meaning "rope", mean "linen" as Heb. אֵסוּן and Greek ὀθόνη ?)

443 Also here, Jewish Aramaic, which alone, besides

Hebrew, has this word, is no proof of its genuine Aramaism. It is either the untranslated Hebrew word that we find in the Targum, or it is part of the Babylonian Talmudic formula כח דהיתרא עדיף (ליה) , "(showing) the power of the more lenient opinion is preferred," which recurs eight times. (Cf. Masoret Hashas to Bab. Berakhot 60a. One reference is incorrectly given there and has not been verified.) Both the restriction of כח to this formula, usually following a sentence like להודיעך כחו דר' פלוני, "to show the power of Rabbi N," as well as the lack of the final Aleph leave little doubt that Aramaic has borrowed it from Hebrew.

444 To the speaker or the writer, who chooses his words, it does not matter whether the innovation is an etymological or only a semantical one. חָזָק and all those other words were "Modern Hebrew" in their day.

445 The alternatives depend on the counting or not counting of Nos. 63, 105, 107, 133 and the double or simple counting of עז Nos. 27 and/or 94.

446 See the preceding note.

447 Among such parallels are: 168) אל (81 [79]+6 prose: 126/127) - Sl. p. 354, UH § 18.119; 178) לדור דור..(19/18: 23/24) - UH § 18.561; 190) כבד..., "organ of thinking and feeling" (4:2) - UH § 18.946; 193) מחץ verb (5/4:7/8) - UH § 18.1161; 198) נעים (5/6:6/7) - Sl., p. 368; יְרַקְרַק חָרוּץ (hap. leg., 68.14) - UH § 18.922; and others.

448 Cf. n. 5. - The so called "Canaanite psalm fragments"

of the El-Amarna letters are, of course, no exception. The most comprehensive and indeed convincing presentation of the case is that of A. Jirku, JBL 52 (1933), pp. 108-120, where earlier literature is mentioned in nn. 1-4. Unfortunately, the "Canaanite" psalms are preserved in (barbarian) Akkadian.

449 HUCA 23, I (1950-51), p. 3.

449a Translators of the Hebrew Bible into modern languages, trying to convey form as well as content of the original, may want to take into consideration the archaic character of psalm language. Their translation of the psalms will be distinguished by a more archaic, "prayer book" flavor of its language than that of the rest of the Bible.

450 ZA 40 (1932), pp. 163-227; 41 (1933), pp. 90-183, 236. - Von Soden's study has come under attack by A. Poebel, Studies in Akkadian Grammar (Assyr. Stud. [Chicago], No.9), 1939, pp. 69-74. This writer has not been convinced by the gist of Poebel's arguments.

451 The comparison of the language of the biblical psalms with the hymnic-epic dialect requires a few words of comment. It has been said above, p. 13, that the student of psalm language does not expect to find its main characteristics in morphology. On the other hand, von Soden's inquiry is chiefly based on morphological phenomena. Yet this methodological difference, rather than discrediting the approach of either study, genuinely reflects the different functions and fates of the two species of literature. For it has become

apparent that, among the sources of the hymnic-epic dialect, Enuma Elish, the Epic of Creation, shares only part of the morphological peculiarities of that dialect. This epic, known from numerous first millennium copies, has undergone a process of conscious and/or unconscious modernization on the part of the copyists and priests (ZA 40, p. 165, n. 1; 41, p. 180). It played a continuous and persistent role in the rites of the New Year festival at different sanctuaries, and it is small wonder that this constant usage made itself felt in the linguistic form, foremost in the grammar of the epic. Conversely, the majority of the rest of the poems that constitute our sources of that dialect have come down in Old Babylonian copies, up to twelve hundred years older than the extant Enuma Elish material, while the minority, the younger copies (and their Vorlagen), led a rather restful life in the libraries, where they were little exposed to the process of levelling certain morphological archaisms. The Hebrew psalms as a species and an unknown number of biblical psalms are comparable in function and fate to the Akkadian Enuma Elish. It is also for this reason that their grammar is less characteristic than their vocabulary.

452 Birnbaum's handling of this subject (P. Birnbaum, Sefer Hashana...(The Amer. Jew. Year Book) 8 f. (1946), pp. 330-353) is disappointing in spite of useful details, pp. 343-348. The periods of origin of the different prayers are not separated (p. 330). Expressions such a "lucidity of

style" (p. 348), instead of an analysis, tend to obscure things

453 Cf. the brief remarks in A. Bendavid, Leshon hamiqra' 'o leshon ḥakhamim, 1950 f., pp. 161 f.

454 Berakhot 6.1.

455 I follow Albright in regarding Balaam's poems as among the very oldest pieces, originating from the early twelft century B.C. (cf. JBL 63[1944], pp. 226-233; BASOR 118 [1950], p. 16, n. 13).

456 Quite recently, virtually the same contention has been made for the derivates of one root, viz. פעל (Nos. 106 f.; cf. p. 49). P. Humbert in ZAW 65, pp. 35-44 (issued August, 1953) has shown that the verb פעל and,to a lesser degree, its cognate substantives are heavily concentrated in the psalms, followed by wisdom literature, but rare in other parts of the Bible. Verb and, partly, substantives prominently signify Yhwh's gests with Israel. And particularly: Verb and substantives have probably been assimilated by the Hebrew language from Canaanite dialects.

457 It seems doubtful whether this alternative gets particular support by deriving the gentilic of that ancient sage, poet, and singer Ethan, viz. הָאֶזְרָחִי (1 Ki 5.11; Ps 89.1 [cmp. 88.1]), from אֶזְרָח, "aborigin" and then stating "that Hebrew temple music as such was recognized in Israel as going back to early pre-Israelite sources" (W.F. Albright, Archeology and the Religion of Israel, 1942, pp. 125-129; cf. also B. Maisler, Bull. of the Jew. Pal. Expl. Soc. 13 [1948 f.],

p. 107 [in Hebrew]). This etymology is countered by Chronicles, (part of) LXX, and T, all of which interprete the gentilic as descendant of Zarah, the son of Judah. Specifically, 1 Ch 2.6 deserves high regard as a piece of historical information or, at least, as a witness of Israelite traditions, since the Chronicler, always anxious to make prominent members of the singer guilds descendants of Levi (1 Ch 6.16-32; 2 Ch 29.12-14 and elsewhere), does not touch their compromising pedigree in this verse. - In a further argument along the same lines, Albright suggests that the name כַּלְכֹּל (1 Ki 5.11; 1 Ch 2.6) is identical with Kurkur, the name of a female singer from Ascalon, probably from the thirteenth century B.C., mentioned in an Egyptian source. While there is nothing linguistic against this identification, it offers little substance for historical inferences.

458 The discussion about the process of the settlement of the Israelites in Palestine is irrelevant here. (The chief exponents are A. Alt [PJ 35 (1939), pp. 8-63, republished in Kleine Schriften zur Geschichte des Volkes Israel I, 1953, pp. 126-174, particularly pp. 40 ff. and 153 ff., respectively] on the one hand, and Y. Kaufmann [The Biblical Account of the Conquest of Palestine, 1953, particularly pp. 86 ff.] on the other hand. While Kaufmann maintains the correctness of the account in the Book of Joshuah, viz. that the land was conquered and settled almost completely in Joshuah's days, it is Alt's opinion that the settlement was a gradual and drawn-out

process which was not completed until a time considerably later than any date claimed for the Israelite immigration into that country.) For also within the general frame work of Alt's theory one is to postulate that the cultural contact of the Israelites with the indigenous population goes back to the very beginning of that process, and that the cultic influence of the Canaanites is as old as the establishment of Israelite sanctuaries on the soil of Palestine; cf. the technical term וַיִּזְנוּ (Ju 8.27) and also the following passage, however hypothetical its formulation: העבדון...את אלהי האמרי אשר אתם ישבים בארצם (Jos 24.15).

459 HUCA 23, I (1950-51), pp. 1 ff. H. Schmidt and T.H. Robinson preceded him in 1934 and 1939, respectively; see l. c., p. 9.

460 He assigns many individual songs, the beginnings of which are strung together in the catalogue, to the time from the thirteenth through the tenth centuries B.C. (l. c., pp. 9 f.); yet detailed datings are most difficult to ascertain

461 1 Ch 15.16, 28; 16.5; 25.1, 6; 2 Ch 5.12; 20.28; 29.25. Also Ne 12.27. These and the following references are mainly from passages about the institution and regulations of the Temple service by David and Solomon. But it goes without saying that those few references from other legends reflect the cultic praxis of the time of the Chronicler no less faithfully than the majority. - It is not always possible to decide whether in a given case כנורות,etc. is collective or pl.

in meaning. But it is easier than in the corresponding case with 148) כנור; cf. n. 227. E.g. 2 Ch 9.11 is not entered here, not only because it is not the Chronicler's own style (cf. 1 Ki 10.12; occurrences from texts of other books which are incorporated in Chronicles are not counted), but because many single objects are meant and not a group of instruments playing together. 1 Ch 25.3 has naturally the sing. for one single instrument.

462 1 Ch 15.16, 20, 28; 16.5; 25.16; 2 Ch 5.12; 20.28; 29.25. Also Ne 12.27.

463 47.6; 81.4; 98.6; 150.3.

464 2 Ch 15.14. In Ne 4.12, 14 it is used for giving signals outside of the Temple.

465 150.4. - From the absence of this instrument from Chronicles, H. Gressmann, Musik und Musikinstrumente im AT, 1903, p. 29, infers that the psalms as a whole presuppose an older era of Temple music than Chronicles does. GuPs, p. 623, follows him, adding the fact that מנים is absent there, too. This conclusion happens to coincide with that of the present investigation. Yet the full burden of its proof is placed on one (! or, GuPs, two) frail hap. leg.

466 150.5.

467 150.4.

468 1 Ch 13.8; 15.24, 28; 16.6, 42; 2 Ch 5.12; 20.28; 29.26, 27, 28. Also Ezra 3.10; Ne 12.35, 41. The word occurs once in the psalms in the pl. (98.6), but the context (vv. 7 f.)

makes it clear that there the trumpets are no part of the Temple music. By the same token, 2 Ch 15.14 is not counted here.

469 1 Ch 13.8; 15.16, 19, 28; 16.5, 42; 25.1, 6; 2 Ch 5.12 f.; 29.25. Also Ezra 3.10; Ne 12.27.

470 Also amplified as כלי שיר יהוה/האלהים 1 Ch 15.16; 16.42; 2 Ch 5.13; 7.6; 23.13; 34.12.

471 2 Ch 29.26 f. Amplified כלי שיר דויד איש האלהים Ne 12.36.

472 The word occurs at the beginning of the prayer Ne 9.5-37. This prayer, incorporated in the work of the Chronicler, is of Northern Israelite origin as A.C. Welch, ZAW 47 (1929), pp. 135-137, has convincingly shown. I would take exception only to Welch's early date, shortly after 722/21 because of v. 32b: the time of the Assyrian empire belongs to the past. Unless we assume a complete estrangement between the Northern and the Southern territories, which is not very likely in view of Jer 41.5, failure to mention the destruction of the Temple of Jerusalem would suggest a date between 612 and 587/86. - It still could be argued that the old prayer begins with v. 6, v. 5 being part of the later narrative. While this is certainly true of 5a, a comparison with Ps 105 and 106, which are similar in character to our piece, shows that historical retrospective prayers may well open with a conventional praise of God. (Cmp. Ne 9.6 f. with Ps 105.7 for further similarity of form. The pattern recurs in the Piyut

אשכנ׳ יום כה [Ashkenazic Avoda for the Day of Atonement].)

473 Such as 3.1b; 51.2.

474 50; 73-83.

475 42; 44-49; 84 f.; 87 f.

476 39; 62; 77 (together with אסף). אֵיתָן (89.1) may be added, since the heroes eponymoi are identical. A fine explanation of the change of the names is given by G. von Rad, Das Geschichtsbild des chronistischen Werkes (BWANT 54), 1930, p. 112.

477 50; 73; 75-77; 79 f.; 82 f.

478 47-49; 84 f.; 87 f.

479 Cf. n. 476.

480 Some substantives, listed in Nos. 139 ff., as well as others (e.g. שִׁיר) show that the psalms have full use for synonyms of מזמור.

481 It is unsound to approach the explanation of art terms by mere (and often doubtful) etymology; cf. B. Duhm, Die Psalmen, 1899, p. XXXI. Knowing only the meaning of tre or fugare, one would conceive of the "trio" (in a scherzo) as of a three-part piece or of the "fugue" as of a war song sung at, or commemorating, the pursuit of fleeing enemies.

482 16; 56-60.

483 Cf. the bibliography GB, p. 517; LVT, p. 630. Further N.H. Torczyner, Leshonenu 6 (1933 f.), pp. 120-126; E. Zolli, mentioned by R. Tournay, RB 59 (1952), p. 442.

484 v. 19b. The frame is late.

485 42; 44-47; 49; 84 f.; 88.

486 75 f.; 80 f.

487 62 (cf. BH); 77.

488 How readily one would expect to find this frequent word in the psalms proper depends on the explanation he prefers. If it is taken as denoting an instrument, it would be grouped with the instruments, p. 63, and would be as acceptable to the psalms as they are. If it is taken as denoting a person, the occurrence of the infinitive לְנַצֵּחַ in 1 Ch 15.21 shows that the verb with its musical meaning is capable of a living conjugation and its use in the psalms would be conceivable.

489 32; 42; 44 f.; 52-55; 74; 78; 88 f.; 142.

490 78.

491 42; 44 f.

492 47.8 where this word is variously taken by ancient and modern interpreters as an adverbial expression (LXX, T, V) or a direct object (S). The explanation proposed here, with which one may compare the marginal remark הֲגִיוֹן (9.17), makes vv. 7 f. one tristich, each stichos of which closes with זַמְּרוּ. Translation: "Yea, play to the King of the whole earth, to God

493 Depending on the inclusion or exclusion of שׁוֹפָר, עוּגָב, צלצלים and סנים.

494 Counting or not counting כלי שיר and its variants

495 For various reasons, the possibility of further enlarging the contrasting sets has not been pursued here: neither by interpreting the absence in Chronicles and in relat

passages of two items of psalm language for the Temple, viz. 21) סך (3:0) and 133) משכן , pl. in form...(5[4]:0 [sic], cf. n. 179), nor by elaborating on the absence in the psalms proper of the musical terms גתית, עלמות (read probably עַלָמֹות') etc., occurring in the psalm headings and, one of them also, in 1 Ch 15.20 (cf. GuBe, pp. 455-458).

496 I √זמר: verb 24 times, musical instruments 9(13) times, the balance 24 times.

497 If 150) עשור (or נבל עשור) is an instrument different from the usual נבל, then 144.9, a real vow in which the prayer for salvation (vv. 5-8) culminates, would also formally round out the picture.

498 P. 65.

499 Ne 12.27, 35 f., 41.

500 See E. Curtis, A Critical...Commentary on the Books of Chronicles, 1910, p. 6.

501 R.H. Pfeiffer, Introduction to the O.T., 1941, p. 811.

502 Post World War I reëditions of earlier books are not surveyed.

503 JBL 40 (1921), pp. 104-124.

504 In Die Religion in Geschichte und Gegenwart I^2, 1927, col. 1664; more explicitly so in REN, p. XXV.

505 In J.W. Rothstein-J.Hänel, Das erste Buch der Chronik, 1927, p. LXIX, according to REN, p. XXV.

506 L. c. (n. 476). Von Rad as well as Sellin,

Oesterley, and Meinhold (see nn. 508-510) who follow him speak of two Chroniclers. Sellin and Oesterley date the second around 350 B.C. Von Rad does not explicitly date either but from the presentation of his case it becomes rather clear that he belongs to the group of the early daters.

507 Die Althebräische Literatur, 1930, p. 184 ("Anfänge...schwerlich vor Nehemia...Vollendung...erst in einiger Entfernung von der Reform [Ezra's and Nehemiah's] selbst").

508 Geschichte des israelitisch-jüdischen Volkes II, 1932, pp. 172 ff.

509 A History of Israel II, 1932, p. 141.

510 Einführung in das AT, 3rd ed., 1932, p. 303.

511 GuBe, p. 440.

512 Einleitung ins AT, 1934, p. 267, according to REN, p. XXV.

513 Einleitung in das AT, 1934, p. 613.

514 Die Gesetze im Pentateuch, 1940, p. 67, n. 2. Noth's study might not have been known to Pfeiffer.

515 See n. 506.

516 The Work of the Chronicler, 1939, pp. 56-63, 158, passim.

517 Von Moses bis Paulus, 1922, p. 505. Albright's study, cf. n. 503, might not have been known to Kugler.

518 Both in E. Kautzsch[4]-A. Bertholet, Die Heilige Schrift des AT II, 1923, pp. 500 and 564, respectively.

519 Geschichte des Volkes Israel III 2, 1929, p. 683.

520 An Introduction to the Books of the OT, 1934, p.112. This seems to be Robinson's opinion, since Oesterley held the other view shortly before, cf. n. 509, with no new argument being adduced in the later work.

521 In The Westminster Dictionary of the Bible, 1944, p. 101.

522 M.Ṣ. Segal, Mevo' hamiqra' (III), 1946 f., p. 801.

523 Oud-Israëlitische Geschriften, 1948, p. 238.

524 Überlieferungsgeschichtliche Studien I, 1943, pp. 192 ff.

525 Histoire de la littérature hébraïque et juive, 1950, p. 636.

526 In Harper's Biblical Dictionary, 1952, p. 99.

527 P. 66.

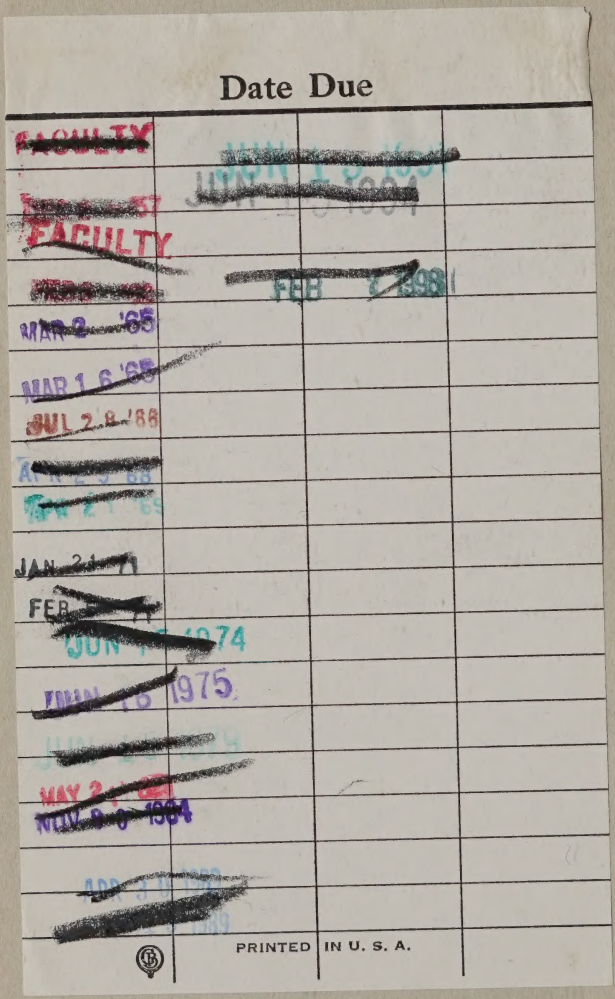
528 It is neither necessary nor advisable to go back beyond the fifth century B.C. If one were to assume that the changes from the pre-Exilic to the post-Exilic cult are responsible for the linguistic changes under discussion, he would deny the existence of post-Exilic psalms, and this is unlikely.

529 L. c. (n. 519), p. 659.

530 The problem of the order Ezra-Nehemiah or Nehemiah-Ezra does not affect our deliberations; cf. REN, pp. 70 f.

531 REN, pp. 171, 215.

532 REN, pp. 167, 212.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